THE MEANE IN MOVRNING.

A Sermon preached at *Saint Maries Spittle in London on Tueſday in Eaſter weeke. 1595.*

By THOMAS PLAYFERE, Doctor of Diuinitie.

LONDON,
Printed by *Nicholas Okes* for *Matthew Law*, and are to be ſold at his ſhop in Paules Church-yard.

1616

TO THE HONORABLE AND MOST VERTVOVS LADY, THE LADY ELIZABETH CAREY, wife to the thrice noble, Sir GEORGE CAREY, Knight Marſhall, &c. all proſperitie and happineſſe.

MAdam, it is reported that Demonax *hauing his head broken with a ſtone, and being aduiſed to complaine to the Proconſull of that iniurie, anſwered, that hee had more need to goe to a Chyrurgian to heale his head, then to a Magiſtrate to redreſſe his wrong. I muſt alſo confeſſe, I had rather haue had my head broken, then my Sermon ſo mangled. For this Sermon hath*

beene twice printed already without my procurement or priuitie any manner of way. Yea to my very great griefe and trouble. Neuertheleſſe, I haue thought good to complaine of no man. For in whom the fault reſteth, I cannot learne certainly. This I am ſure, not any whit in my ſelfe. Clinius a Hiſtoriographer, hauing written the ſtory of Virginius, and meeting with him vpon a time, ſaid; If you find any thing amiſſe in your ſtory, I pray you pardon it. To whom Virginius anſwered; what Clinius, doeſt thou not know I haue done as I did, that ſuch fellowes as thou art might write as you would? And ſo, it was my part to take ſuch paines as conueniently I could, in furniſhing and prouiding this Sermon againſt the appoynted time. But afterward, what others, either by reporting, or printing, would make of it, that was not my fault, that was not in mee either to helpe or hinder. Therefore I haue not gone vnto any Magiſtrate to complaine; but though it bee one of the greateſt iniuries that euer was offered mee, yet becauſe I know not what ſecret purpoſe the Lord had in laying this affliction vpon me, I doe moſt willingly pardon it. Yea euen as Moyſes when the firſt Tables were broken, was content to make anew: in like maner,

ner, finding in the firſt Editions ſo many broken-ended ſentences, I haue, as it were, gone to a Chyrurgian, or rather indeed I haue played the Chyrurgian my ſelfe, and by ſetting out the Sermon anew, haue ſalued the matter as well as I could.

Diogenes *ſeeing the Cittie of* Myndus *very little and poore, but the gate thereof very large and ſtately, ſaid, You of* Myndus, *ſhut your gate, and keepe in your Cittie, that it runne not away. After the ſame ſort, the gate (as I may ſay) and the firſt entrance into this Sermon, was before very loftie and ſtately, the Sermon it ſelfe very ſimple and poore. Such a ſtirre they kept in terming it very vainly, and moſt fondly,* A moſt Excellent Sermon, *as if they would haue caſt the houſe out of the window, or the Cittie out of the gate: wherefore I haue made the gate leſſer, and the Cittie greater: the gate leſſer, by entituling it,* The Meane in Mourning, *which is the very drift indeede, and the right ſcope of the whole Sermon: and the Cittie greater, by adding diuers notes in ſundry places of the Sermon, as I haue ſince thought beſt. So that if any which heard it preached, bee diſpoſed to reade it, hee ſhall not, I hope, altogether looſe his labour. For though he haue all heere*

which

which hee heard then, yet hee heard not all then, which hee hath heere. But how it will pleaſe God to affect others, I know not. This I wot well, that many a time and oft I haue beene much moued my ſelfe with the meditation of ſome poynts in this Sermon. And now of late, next to God, and to his holy word, I could take comfort in nothing ſo much, as in reading that which I haue written in the ſeuenth part, the firſt ſection thereof. Occaſioned thereto by the certaine report of the death of my moſt deare Father, who was well knowne for his place and calling, to be as good a man, and as ſincere a Chriſtian, as any hath liued in this age. But for concluſion, I humbly deſire your Ladiſhippe, that as I haue dedicated the Pathway to Perfection *to my very Honourable good Patron, Sir* George Carey: *ſo it would pleaſe your Ladiſhippe, to let this Sermon paſſe vnder the countenance and credit of your name. For if your Ladiſhippe will deigne to reade it ouer, then I doubt not but diuers other Ladies and Gentlewomen, which haue vertuous and noble mindes, will vouchſafe alſo to learne thereby, how they ought (with the daughters of Ieruſalem) not to weepe for Chriſt, but to weepe for themſelues, eſpecially hauing ſuch a ſingu-*

lar

lar example before their eyes as your Ladiſhippe is, whom God hath endewed with all ornaments and gifts both of nature and grace. From Saint Iohns *Colledge in Cambridge the firſt day of February.* 1595.

Your Ladiſhips euer
to be commanded,

Thomas Playfere.

THE

Texts in this Volume are.

1 Luke 23. 28. Weep not for me, but &c.

2. Phil. 3. 14. But this one thing I do, forgetting those things wch are behind, and reaching forth to those things wch are before, I press toward the mark &c.

3^d. Psal. 37. 4. Delight thy self in the Lord & He shall give thee thine heart's desire.

4th. Matt. 7. 7. Ask and it shall be given you. Seek and ye shall find. &c.

5th. Psal. 6. 6. I water my Couch with my Tears.

6th. Matt. 4. 4. Man liveth not by bread alone, but &c.

7th. 2 Cor: 4. 17. For Our light affliction which is but for a moment, doth work for us a far more exceeding & Eternal &

8th. Rom. 8. 31. If God be for us, who can be against us.

9th. Jo. 20. 27. then saith he to Thomas, reach hither thy finger, and behold my hands. &c

10th. Matt 5. 19. Whosoever shall break and teach the same shall be called great in the &c.

11th. Psal. 132. 18. As for his Enemies, I shall clothe them with shame &c

12th. Luk. 8. 15. But that wch fell into good ground are they &c

13th. Psal. 32. 7. Surely in the flood of many waters they shall not &c

14th. 2 Cor. 3. 18. But all wch with open face, behold as in a glass, the glory of the Lord; &c.

THE MEANE IN MOVRNING.

The Text.

Weepe not for mee, but weepe for your ſelues.
Luke 23.28.

RIGHT Honorable, right Worſhipful, and moſt Chriſtian and bleſſed brethren; foure ſorts of people were about Chriſt, when Chriſt was about his paſſion. Of the firſt ſort were *executioners*, which tormented him. Of the ſecond ſort were *Iewes*, which mockt him. Of the third ſort were *lookers-on*, which markt him. Of the fourth ſort were *wel-willers*, which la-

mented him. Now although it be very likely, that among these his *welwillers*, diuers godly men wept for him, as S. *Iohn* the Euangelist, *Ioseph* of *Arimathea*, *Gamaliel*, *Nicodemus*, and such like, yet it is certaine, both that more women wept then men, and that the women more wept then the men. *More women: more weeping*. *More women* wept then men, partly by the permission of men, who though that the womens weeping came rather from weaknes in themselues, then from kindnesse towardes Christ. Partly by the prouidence of God, who suffered *more women* to weepe then men, that the women which bewailed Christs death, might condemne the men, which procured it. Now the women also *more wept* the men, either of a naturall affection, or else of a voluntary disposition. Naturally (saith S. *Peter*) the woman is the weaker vessell,[a] soone moued to weepe, and subiect to many, either affectionate passions, or else passionate affectiõs. But touching these women, that which was otherwise naturall to them, was here voluntarie in them. For the sinne of a woman was the ruine of man. Therefore these women willingly

[a] φιλόδακρυ καὶ περιπαθὲς *Theophylact. in Ioan. c. 20. pag. 571.*

vvillingly *wept the more*: That though a vvoman did moſt in the ſecond death of the firſt *Adam*; yet theſe might doe leaſt in the firſt death of the ſecond *Adam*. For it vvas *Eue* a vvoman vvhich betraied the firſt *Adam* vvith an apple, and cauſed him to ſin; but it vvas *Iudas* a man vvhich betraied the ſecond *Adam* vvith a kiſſe, and cauſed him to die. And inded you ſhall generally obſerue, that notwithſtanding at the firſt, the woman went before the man in tranſgreſſion and diſobedience: neuertheleſſe ſince to make amends for that fault, the bleſſed virgin *Mary*, and diuers other women haue farre excelled all men, or at the leaſt wiſe, moſt men, in true deuotion and godlineſſe. Wherfore principally Chriſt here ſpeaketh to the women, becauſe both *more women* wept then men: and the women alſo *more wept* then the men; *More women, more weeping*; But yet in them hee ſpeaketh (as well as vnto them) indifferently to all his deere friends, both men & women, *weepe not for me, but weepe for your ſelues.*

In which ſentence we may obſerue, as many wordes, ſo many parts. Eight words, eight parts. The firſt, *Weepe*

not: The ſecond, *But weepe*: The third, *Weepe not, But weepe.* The fourth, *For Mee*: The fifth, *For your ſelues.* The ſixth, *For Mee, For your ſelues.* The ſeuenth, *Weepe not for mee*: The eighth, *But weepe for your ſelues.* God grant all our hearts may bee ſo affected with the conſideration of theſe excellent matters, as may make moſt for the increaſe of our comfort in him. and his glory in vs. And I humbly beſeech you alſo moſt Chriſtian brethren, to do God this honour, and mee this fauour: Firſt that you would not preſcribe mee any methode or order, how I ſhould handle this text, but that you would giue mee leaue to follow mine owne methode and order; wherein I perſwade my ſelfe, and I hope alſo truly, I haue beene directed by the ſpirit of God. Secondly, that you would not run before me, in your ſwift conceit, and earneſt expectation; but that it would pleaſe you to go on along eaſily all the way with me, till happily at the length, by Gods gracious aſſiſtance, and your gentle acceptãce, I come to the end of my Sermon. And then if I haue omitted anything which you would haue had

me

me ſaid, ſpare mee not, but blame mee hardly for it, as you ſhall thinke beſt.

WEEPE NOT FOR MEE, BVT WEEP FOR YOVR SELVES.

THE firſt part is, *Weepe not.* When *Iairus* the Ruler of the Synagogue wept bitterly for the death of his daughter; Chriſt ſayd vnto him, [b] *Weepe not.* When *Rachel* wept, and would not bee comforted ſeeing neither her ſonne *Beniamin*, nor almoſt any true Beniamite left aliue; God ſayd vnto her, [c] *Weepe not.* When a poore widow wept ſore for the death of her onely ſonne, Chriſt ſaid vnto her, [d] *weepe not.* And ſo here, Chriſt ſeeing many *Iairuſſes*, many *Rachels*, many widowes, weepe for the death of the onely ſonne of God, ſayth vnto them, *weepe not.* Forbidding thereby immoderate weeping, which is condemned *in nature*; *in reaſon*; *in religion*. *In nature*, the earth when it reioyceth, as in the ſummer time, then it is couered with corne; [e] but when it hath too too forlorne and ſorrowfull a countenance, as in the Winter time, then it is fruitleſſe and barren. The water when it is quiet and calme, bringeth

[b] Luke 8.52.

[c] Ier. 31.16.

[d] Luk. 7.13.

[e] Pſa. 65.12.

geth in all manner of Merchandiſe, but when the ſea ſtorms & roares too much, then the very ſhips doe howle and cry f. The aire looking cleerly and cheerefully, refreſheth all things, but weeping too much, that is, raining too much, as in *Noahs* flood, it drowns the whole world. The fire being but a little ſprinkled with water, burneth more brightly; but being too much ouerwhelmed, it giues neither heate nor light. The eye it ſelfe (as Anatomiſts write) g hath twice as many dry skins, like ſluces, to damme vp the courſe of the teares, as it hath moiſt humors, like chanels, to let them flow forth. For it hath ſix of them, and but three of theſe. If all the body were an eye, and there were no eares in it, where were thē the hearing? If all the eye were a moyſt humor, and there were no dry skinnes in it, where were then the ſeeing? Seeing then too much weeping is; in the earth barrennneſſe; in the water ſhipwrack; in the aire an inundation; in the fire coldnes; in the eye blindnes; certainly, if the earth, the water, the aire, the fire, the eye, could ſpeak, they would altogether with one conſent ſing a ioyfull ſong of fiue

parts

f Eſay 23. 1.

g *Vide Veſalum, lib. 7. cap. 14. & Toletum in lib. ſecund. Ariſtotelis de anima.*

parts, and euery one ſeuerally ſay vnto vs, That we muſt not weepe too much.

Now *reaſon* ſeeth yet more, [h] That too much of a thing is naught. *Etiam mel, ſi nimium, ingratum.* Which is tranſlated thus, [i] It is not good to eate too much hony. If it be not good eating too much hony; then ſure it is not good eating too much wormwood. The Egyptians when they would deſcribe teares, they paint thoſe gems which we call vnions: wherevpon *Suidas* ſaith, [k] Vnions hieroglyphically do ſignifie the ſheding of teares. For as Vnions haue their name in latine, becauſe they are found one by one, & neuer more at once: ſo teares muſt be ſhed eaſily one by one, and neuer be powred out all at once. *Seneca* ſaith, That which we muſt doe daily, wee muſt doe moderately. Therfore though we cannot quite ſtop the bloudy iſſue of our teares, at the leaſt wiſe we muſt be ſparing, & weep ſo to *day*, as we may weep to *morrow*, & keep ſome teares alwayes in ſtore, reſeruing [l] them to another occaſion afterward. For wee reade that *Heraclitus*, when he had ſoakt and ſowſt himſelf in ſorrow all his life long, at length died of a dropſie, and

[h] *Ne quid nimis.*

[i] Prou. 5. 27.

[k] Μαργαρίτης· δηλοῦσι δακρύων ῥοάς

[l] *Si non finire lachrymas, at certè reſeruare debemus, l. de conſolatio, ad Polybium, cap.* 13.

ſo (as I may ſay) drowned himſelfe in his owne teares. Yea *Niobe* by ouer-much weeping was turned into a ſtone; euen as *Lots* wife by looking backe, was turned into ſalt. It was one of *Pythagoras* poeſies, [m] not to eate the heart; which is expounded thus: [n] As a moath fretteth the garment, and a worme eateth the wood; ſo heauineſſe hurteth mans heart. Now if we may not teare the heart of any other thing with our teeth, thē much leſſe may we teare our owne heart with our teares. So that euen blinde reaſon, ſuch as the heathen haue had, doth yet plainly ſee this, That wee muſt not weep too much.

But *religion* goeth yet further. For when God at the firſt placed man in the garden of Eden, which is the garden of pleaſure, hee did indeede there prouide all things for him, which might pleaſure him. His wife which was equall to him: all other creatures that were inferiour to him; the herbes which hee did eate: the flowers that hee did ſmell; the pearles which he did look vpon: the gold that he did tread vpon: all theſe ſerued for his delight and ioy. Afterward when ſentence had proceeded againſt the man, that hee ſhould haue

[m] μὴ ἐσθίειν τὴν καρδίαν.
[n] Pro. 25.20.

haue ſorrow about the fruit of the earth: againſt the woman, that ſhe ſhould haue ſorrow about the fruit of the wombe: yet it pleaſed God to aſſwage and ſweeten theſe our ſorrowes with diuers ſingular comforts. As firſt, we haue the holy ſpirit, who is the onely comforter. Next a good conſcience, which is a continuall feaſt. Then the holy ſcripture, which is (as it were) another paradiſe. Laſtly, an vnfained faith, by which wee haue peace with GOD. Therefore *Athenagoras* [o] ſayes well, I count that they haue no ſpirit, no conſcience, no ſcripture, no faith in them which yeeld to too much griefe. And *Hierome* yet more vehemently, [p] I do from my heart deteſt all exceſſiue ſorrow, ſeeing it is a very hell vpon earth, and an entrance euen in this life into that wofull place where there is nothing but weeping and gnaſhing of teeth. Wherefore immoderate weeping is condemned, *in nature*, which teacheth all things; *in reaſon*, which teacheth all men: *in religion*, which teacheth all Chriſtians, That wee muſt not weepe too much. Thus much of weeping too much, which is the firſt part, WEEPE NOT. WEEPE NOT

[o] Ἀμαθεῖς καὶ σκαιοὺς λιχνεύοντας λύπης εἶναι νομίζω. *l. de Reſur. mor.*

[p] *Deteſtandæ ſunt, iſtæ lachrymæ quæ non habent modum.*

NOT FOR MEE, BVT WEEPE FOR YOVR SELVES.

NOW a little of weeping too little, which is the ſecond part. *But weepe.* They to whom Chriſt here ſpeaketh, offended in the exceſſe. Therefore hee beginneth thus, *weepe not.* But I may well ſhift the words, and begin thus, *But weep.* For we offend commonly in the want of weeping, ſeldome in the exceſſe. The reaſon is, becauſe we lacke loue, which being three-fold, towards our ſelues, towardes our neighbour, towardes God: the greateſt worke of loue towards our ſelues, is *Repentance:* towards our neighbour, is *Preaching*: towardes God, is *Prayer.* And all theſe require ſome teares. So that if wee weepe ſo little, as that we weepe not at all, wee weepe too little: Which we muſt not doe. For firſt, touching *Repentance* one ſayes, truly, [q] The leſſer our ſorrowes are, the greater are our ſins. But on the other ſide, the heads of *dragons* are broken in the waters, [r] that is, very ſtrong, and vile ſinnes are weakened and waſht away with teares. That obligation which was againſt vs [ſ], before

[q] *Hoc ipſo ſunt maiores tumores, quò minores dolores.*
[r] Pſal. 74.13.
[ſ] Coloſſ.2.14

fore it had been faſtened to the croſſe of Chriſt, was ingroſſed in parchment. Now it is but ſcribled in paper. So that if wee blur it daily with weeping vpon it, our teares will be like *aqua fortis* to take out the hand-writing quite and cleane, that God ſhall neither reade nor ſee our ſins. When *Alexander* had read a long and tedious Epiſtle written to him by *Antipater*, wherein were diuers accuſations againſt his mother *Olympias*, What, ſaies he, me thinkes *Antipater* knoweth not, that one little teare of a mother will eaſily blot out many Epiſtles. * And certainly the teares not onely of Gods mother, but euen of euery child of God, wil much more eaſily blot out the memory of many ſinnes, though they were before like the ſinnes of *Iuda*, written with a pen of yron, and grauen with the poynt of a Diamond. * Therefore ſayth *Alcuinus*, [t] we muſt waſh our hearts in the troubled poole of *Bethesda*, [u] in the troubled teares of repentance. For as in a well, except there be ſome water in it, we cannot eaſily ſee the baggage that lieth in the bottom: ſo in the depth of the heart without teares we cannot ſee our ſinnes,

* *Ignorare videtur Antipater quoòd vna matris lachryma multas delebit epiſtolas.*

* Ierem. 17. 1.

[t] *Lauandum eſt cor pœnitentia lachrymis.*

[u] Iohn 5. 2.

ſinnes. Teares make our ſins not ſeene and ſeene. Not ſeene to God, and ſeen to vs. God not ſeeing them, forgiue them; and we ſeeing them, amend them. *Pliny* writeth, that the teares of vine branches doe cure the leproſie. [x] And the teares of thoſe vine-branches which are grafted into the true vine, doe cure the leproſie of ſinne. S. *Auſtin* witneſſeth that the Eagle feeling his wings heauie plungeth then in a fountaine, and ſo renewеth his ſtrength: [y] After the ſame ſort a Chriſtian feeling the heauy burthen of his ſins, batheth himſelfe in a fountaine of teares, and ſo waſhing off the old man, which is the body of ſinne, is made young againe, and luſtie as an Eagle. That ſinfull woman, [z] becauſe ſhee loued much, therefore ſhee waſhed Chriſtes feete with her teares. A ſtrange ſight. I haue oftentimes ſeene the heauen waſh the earth; but I neuer before ſaw the earth waſh the heauen: yet here I ſee it. An earthly and a ſinfull woman waſheth the heauenly feet of Chriſt. But becauſe ſhee waſht Chriſts feete with her teares, therefore Chriſt crowned her head with his mercies. The prodigall childe had

[x] *l.23.initio.*

[y] *Commen.in Pſal.103.*

[z] *Luke 7.44.*

no ſooner returned home by weeping croſſe (as we ſay) and cryed *peccaui*, but ſtraight-wayes he was receiued. Lo yee what force there is in three ſyllables. [a] For God hearing a ſinner in true contrition vtter but this one word of three ſyllables *peccaui*, I haue ſinned, [b] is ſo in a manner charmed and inchaunted with it, that he hath no power ouer himſelfe, he cannot but grant remiſſion. Saint *Peter* likewiſe though he were an old man in years, yet he was a very child, and a prodigall child in weeping. And as his faith was ſo great that he lept into a ſea of waters, to come to Chriſt; ſo his repentance was ſo great that he lept into a ſea of teares when he went from Chriſt. Hee wept ſo bitterly (as *Clemens Romanus* teſtifieth) that there were gutters and furrowes in his face, made with thoſe teares which trickled downe his cheekes. And therefore ſayes *Cyril*, [c] he recouered that place by bewailing his offence, which he had loſt by denying his maiſter. For ſayth *Nazianzen*, [d] God is more mercifull then man can bee ſinfull, if he will bee ſorrowfull. Wherefore wee may ſee by theſe examples of the ſinfull woman; of the prodigall

[a] *Quantum valent tres ſyllabæ? Ambroſius.*

[b] Οὐ δύναται τὸ Ἡμάρτον ἀντέχειν, &c. *Chryſoſt. Hom.* φείζοντα.

[c] *Locum flendo recepit quem negando perdiderat. in Leuiticum. lib. 16.*

[d] Θεὸς δάκρυσι τὸ φιλανθρωπον ἀναδίδωσι.

gall child: of S. *Peter*, that weeping doth especially recommend our repentance, that we may purchase our pardon.

Touching *Preaching*, the voyce of a Preacher ought to be the voyce of a crier, which should not pipe to make the people daunce, but mourne to make them weepe. Hence it is, that in the old law [e] none that was blinde, or had any blemish in his eye, might serue at the Altar. There are many reasons of this law. Among many, this may be one, because for that impediment in his eye, he could not well shew his inward sorrowing by his outward weeping. And when they offered vp to the Lord their first borne, who was ordinarily in euery family their Priest or their Preacher, they offered also with him, a paire of Turtle doues, or two yong Pigeons. That paire of turtle doues did signifie a paire of mournefull eyes. These two yong Pigeons did signify likewise two vweeping eies. And at that offering they praied for their first born, that afterward he might haue such eyes himselfe. For as Pigeons flye to their vvindowes: [f] so the sincere Preacher hath no other refuge to flie vnto, but onely to his vvindowes

[e] Leuit. 21. 20.

[f] Esay 60. 8.

windowes, that is to his eyes, which are glazed with teares, when they weepe for the ſinnes of the people. Chriſt Ieſus is much delighted in ſuch kinde of eies, ſaying ſo often to his Spouſe, *Thine eyes are Pigeons eyes.* The holy Ghoſt alſo deſcending himſelfe in the forme of a *doue.* And the Prophets like *doues* vpon the waters which are waſht with milk, and remaine by the full veſſels g, vſually receiued their propheſies beſides riuers. As *Ezekiel* beſide the riuer *Cobar*, *Daniel* beſide the riuer *Tygris*, the Baptiſt beſide the riuer *Iordan.* Yea alſo they preached their propheſies, not ſo much with words, as with riuers of teares. The Prophet *Dauid* was ſo valiant, that hee ouercame a mightie huge Giant, and tare a Beare in peeces, as eaſily as if it had beene a Kid, and ſlew a fierce Lion with no other weapon, but only with his naked hands, and diuers other times like a violent whirlwind bare downe all before him. Yet when hee came to preach, he was ſo ſoft-hearted, and ſo tender-eyed, that he ſayd, *Mine eyes guſh out riuers of water, becauſe men keepe not thy law.* O that my head were full of water, ſaith *Ieremie*, and mine eyes

g Cant. 5. 12.

eies a fountaine of teares. *I proteſt* (ſaith *Paul*) *that for theſe three yeares I haue not ceaſed to warne euery one of you with teares day and night.* For indeede, as *Auſtin* witneſſeth, there is more good to bee done with ſighing, then with ſpeaking; with weeping, then with words.[h] And *Proſper* ſaith, That a Preacher muſt ſeeke not his owne praiſe, but the peoples profit in ſorrowing for their ſinnes.[i] And *Ierome* ſaith, That the Preacher is moſt highly commended, not when the people clap[k] their hands, but when they knock their breaſts. Wherfore as it is an Idoll, and no God, which hath eyes and ſeeth not: ſo hee is rather an Idoll ſhepheard, then a godly paſtour, which hath eyes and weepeth not more or leſſe, one time or other in preaching to the people.

Touching *Prayer*, Saint *Iames* ſaith, *The prayer of a iuſt man preuaileth much, if it be feruent.* For a feruent prayer commeth from a feruent ſpirit, which is wholy inſpired with that holy ſpirit, who maketh requeſt in vs, and for vs, with ſighes and grones which cannot bee expreſſed. As it is in one of the Pſalmes,[l] Hee ſendeth

[h] *Plus gemitibus, quàm ſermonibus, plus fletu, quàm affatu.*

[i] *Non plauſum ſed planctum.*

[k] *Sint eorum lachrymæ tuæ laudes.*

[l] Pſal.147.18.

deth forth his word and melteth them, hee breatheth forth his ſpirit, and the waters flow. Hee ſendeth forth his word, and breatheth forth his ſpirit, when the Holy Ghoſt moueth vs to pray. *Hee melteth them, and the waters flow,* when teares trickle down from our eyes. For as a ſeething pot runneth ouer: ſo ſayes a holy heart (ſeething as it were) like a pot, and boyling in feruent prayer, [m] I powre out my ſoule within me. According to that of *Auſtin,* [n] The more holy and deuoute a man is, the more will he be ſure to weepe in his prayer. And no maruell that hee doth weepe in praying, which doth pray for weeping. Grant, O Lord, ſayes the the ſame Father, thar I may haue a fountaine of teares, then eſpecially when I offer vp to thee my prayers and ſupplications. [o] For the Oliue tree is moſt aboundant in fruit when it diſtilleth. And ſo a Chriſtian is moſt plentiful and powerfull in praier when hee weepeth. Hereupon King *Dauid* ſaith, I am as a greene Oliue tree in the houſe of the Lord. And our Sauiour himſelfe went often to the mount of Oliues, where hee offered vp prayers and ſupplications, with ſtrong

[m] Pſal. 42. 4.

[n] *Quo quiſque ſanctior, eo eius in orando fletus vberior.*

[o] *Da mihi lachrymarum fontem, tum præcipue, cum preces & orationes tibi offero. Manualis cap. 11.*

crying and teares. And therefore he willeth vs alſo, to haue faith as a graine of muſtard-ſeed. Now muſtard-ſeede hath his name in Greeke, p becauſe it makes the eyes weepe. So that hee which in praier hath faith as a graine of muſtard-ſeed, hath ſuch a faith as makes his eyes weepe. And then Chriſt ſayes to him, Thou haſt wounded my heart with one of thine eyes. If with one, then much more with both. For as *Syneſius* teſtifieth, weeping is more piercing, and more forcible to perſwade God, and euen to wound his heart, then all the eloquence, then all the rethorick in the world. q And *Cyprian* ſayes, When the ſpirit of man ſendeth out ſighes in praier, then the ſpirit of God giues grace. And r *Ambroſe*, God looketh when wee pray, that we ſhould powre out our teares, that hee might powre out his mercies. s As for example, *Anna Samuels* mother, in the bitterneſſe of her ſoule wept ſore when ſhe prayed. Looke how ſalt vapours ariſe out of the ſea, which afterward are turned into pleaſant ſhower: ſo out of the ſea of her ſorrowfull ſoule did ariſe ſobs and ſighes like ſalt vapours, which immediatly

p Σινάπεως παρὰ τὸ σίνισθαι τὰς ὄψεις

q Δάκρυα θάσσονος ῥητορείας ἰσχυρότερα

r *Cum ſpiritus hominis ſuſpirat, ſpiritus Dei aſpirat.*

s *Expectat lachrymas noſtras vt profundat pietatem ſuam. De pœnit. l.c.4.*

mediatly were turned into a ſweet ſhower of teares. Therefore God heard her prayer, and ſent her a ſonne. The rather, becauſe this weeping, the more bitter it was to her, the more ſweete it was to God. So *Iacob* wraſtled with God, and preuailed againſt God.[t] But the Prophet *Oſe* ſheweth, that his wreſtling was by weeping, and his preuailing was by praiing.[u] So *Ezechias* being ſicke, prayed; praying, turnd him toward the wall and wept; and then with weeping, as with gunſhot, he battered downe that partition wall of his ſinnes, which kept Gods louing countenance from him. Therefore ſayes the Lord to him, *I haue heard thy prayer, and thy teares.* A ſtrange ſpeech. *I haue heard thy prayers*, that I vnderſtand well enough. But, *I haue heard thy teares.* What ſhould bee the meaning of this, trow you? Haue teares tongues, I maruell, or can they ſpeake, that they may be heard? yea ſurely I dare bee bold to ſay it. The cloud-cleauing thunder of the Almightie cannot make ſuch a ratling ſound, and ſuch a roaring noyſe in the eares of man, as our teares doe in the eares of God. Therefore *Da-*

[t] Gen. 32. 28.

[u] Oſee 12. 4.

[x] Psal. 141.1.

[y] Psal.6.8.

[z] Psal. 102.10.

[a] Psal. 116.13.

uid both before he had praied, [x] desireth God to heare the voyce of his crying, & also after he had praied, [y] thanketh God because hee had heard the voyce of his weeping. For indeed hee himselfe also sayes of himselfe, [z] I mingled my drinke with weeping. And where was this drink of his, but in that cup of which he sayes in another place, [a] *I will take the cuppe of saluatiõ* (or of praier & thanksgiuing) *and call vpon the name of the Lord.* So that *Dauid* mingling his drinke with weeping. mingled his prayer with weeping. Wherefore as *Elizeus* did cast salt into the waters of *Iericho*, to make them sweet: so must wee salt and season our prayers with teares, to make them sauorie and delightsome to God. A man can neuer loue himselfe aright, that doth not sometimes weepe in *repentance*: nor his neighbour (if he be a Preacher) that doth not sometimes weepe in *Preaching*: nor God, that doth not sometimes weepe in *Praier*. So that we must not bee like the Stoicks, which were neuer at all moued. Then we shall weep too little. As is proued in this second part. BVT WEEP. WEEP NOT FOR ME, BVT VVEEP FOR

FOR YOVR SELVES.

THE third part is next, *Weepe not, But weepe.* Which noteth, seeing both the excesse and the want are to bee eschewed, that therefore the true meane, which wee must keepe in weeping, consisteth in an equall intermingling of these two extremities, *Weepe not, But weepe* both together. *Weepe not*, sayes hee. Too much is contrary to nature. *But weepe*, too little, is contrarie to repentance. *Weepe not*, too much is contrarie to reason. *But weepe*, too little is contrary to preaching. *Weepe not*, too much is contrary to religion. *But weepe*, too little is contrary to prayer. Saint *Paul* chargeth *Timothie* to bee instant in season and out of season. First in season, then out of season. Teaching thereby, that vnseasonable opportunitie is better then seasonable importunity. Yet to keepe a meane in exhorting, that wee must as well vse importunitie sometimes, so it bee in season, as take an opportunitie alwayes, though it be out of season. Euen so saies our Sauiour here, *weep not, but*

weepe. Firſt weepe not: then, but weepe. Teaching thereby, that not to weepe, is better then to weep; yet to keep a meane in weeping, that we muſt, as well ſometimes in not weeping, weep, as alwaies in weeping not weep. For the Apoſtle ſaith, *That they which reioyce, muſt bee as though they reioyced not, and they which weepe muſt bee as though they wept not. They which reioyce, muſt be as though they reioyced not*; becauſe, ſaith *Gregory*, [b] All the ioy the godly haue in this life, is as a ſowre grape gathered out of time. And *Ambroſe*, [c] The children of God, not onely in ſorrow, but euen in ioy alſo ſomtimes ſhed teares. *They reioyce as though they reioyced not. And they which weepe, muſt be as though they wept not*, becauſe, ſaith *Macatius*, [d] Euen teares are a comfort to the righteous. And *Ambroſe* againe, [e] To them that are well affected, weeping is a very great delight. *They weepe as though they wept not*. Wherefore as certaine leauen apples haue a ſowriſh ſweetneſſe, and ſome old wines haue a ſweetiſh ſowrneſſe: ſo *both our ſorrow muſt bee ioyfull, and our ioy muſt bee ſorrowfull. Our ſorrow muſt bee ioyfull*; as Chriſt did weepe vpon Palme-ſunday

[b] *Gaudium huius vitæ, vna acerba. In c. 28. Iobi.*

[c] *Non ſolum dolor, ſed & lætitia habet ſuas lachrymas.*

[d] Αυξὶ τοῖς δὰκρυα, τοῖς ἐυφρ. *Homil. 1.*

[e] *Eſt pijs affec. ib. quædam etiam flendi voluptas. De obitu Valentiani*

ſunday. Chriſt did weepe. There is ſorrow. Vpon Palm-ſunday. There is ioy. *And our ioy muſt be ſorrowful*; as the Iſraelites did eate the ſweet Eaſter lamb with ſowre hearbes. The ſweet Eaſter lambe. There is ioy. *Weepe not.* With ſowre hearbes. There is ſorrow. *But weep. Weep not.* This is a fiery ſpeech, as when S. *Iohn* ſayes, that Chriſts eyes are as a flame of fire,[f] that is, ſubiect now to no weeping. *But weep.* This is a watry ſpeech, as when *Dauid* ſayes, I water my couch with my tears. So that if we would reconcile theſe ſpeeches together, we muſt reconcile fire and water together. *Gregory* obſerueth, that in the raine-bow there are two colors, red which reſembleth fire, and blew which reſembleth water.[g] Redde, that we might not weepe, beholding the fire which ſhall burn when Chriſt ſhal iudge the world: and blew, that wee might weepe, beholding the water which did flow when God did drowne the world. Therefore as there bee two colours, red and blew in one Raine-bow: So there muſt be two affections, ioy and ſorrow in one heart. This the wiſedome of our Anceſtors ſeemeth to inſinuate, euen in

[f] Reuel. 19. 12.

[g] *In arcu eodem color ignis & aquæ ſimul oſtenditur: quia ex parte cæruleus, ex parte rubicundus: vt vtriuſque iudicij teſtis ſit, vnius videlicet faciẽdi, & alterius facti.* Homil. 8. *in* Eze.

the apparell which they haue appointed to be worn at this *solẽnity*. For the chiefe Magiſtrates of the Citie this day, weare ſcarlet gowns, which is a kind of red like fire; but to morrow they weare violet-gowns, which is a kind of blew, like water. Wherefore the colours of the raine-bow which we ſee in your attire, doe admoniſh you and vs all, that ioy and ſorrow haue ſuch an entercourſe in this life, that though this day wee *weepe not*, yet to morrow perhaps we cannot *but weepe*. This day wee reade *Salomons* Songs, to morrow peraduenture we may reade *Ieremies* Lamentations. Now in *Elias* his ſacrifice there were not only the colours of fire and water, but euen fire and water indeed. [h] Inſomuch as the fire of the Lord conſumed and licked vp the water of the Altar. And aſſuredly our ſorrowfull ſoule will be a moſt acceptable ſacrifice to God, as *Elias* his ſacrifice was, if we haue both the fire of Aetna, and the water of Nylus, ſo as the ardent fire of faith wel nie conſume, & almoſt burn vp the flowing ſtreame of loue. * *Auſtin* reporteth, that there is a fountain in *Epirus* which not only putteth out torches that are

h 1.Reg.18 38

* *In Epiro ſacer fons eſt frigidus vltra omnes aquas, & ſpectatæ diuerſitatis. Nam ſi in eum ardentem demergas facem, extinguit, ſi procul ac ſine igne admoueas, ſuopte ingenio inflammat. Solinus Poly. c.12.*

are lighted, but alſo lighteth torches that are put out. [i] *Fulgoſus* likewiſe reporteth, [k] that there is another fountaine neere *Grenoble*, a Cittie in *France*, which although it haue not hot waters, as a Bath, yet oftentimes together with bubbles of water, it caſteth vp flames of fire. The fountain of teares that is in our eies muſt be like theſe two fountaines. As the Pſalmiſt witneſſeth, *When my ſorrow was ſtirred* (ſayes he) *my heart was hot within mee, and while I was muſing, the fire kindled.* [l] *When my ſorrow was ſtirred.* There is the firſt fountaine, *My heart was hot within mee.* There is the Torch lighted. *And while I was muſing.* There is the other fountaine. *The fire kindled.* There is the flame burning. Whereupon one ſayes fitly, Our eies muſt neither be drowned, nor dry. [m] If they want fire, they will be drowned. If they want water, they will be dry. Wherefore, both *weepe not*, and *but weepe*; both fire and water muſt goe together, that our eyes bee neither drowned, nor dry. And this is the right moderation wee muſt keepe in weeping, as appeareth iu this third part, WEEPE NOT, BVT WEEPE both

[i] *De Ciuitate Dei. lib. 25. c. 3.*
[k] *Mirum fontem dicere debemus, apud Gratianopolin Gallicam vrbem. Nam quamuis calentes aquas non habeat, tamen ſimul cum ipſis aquis flammas perſæpe emittit Fulgoſius lib. 1. non longè à fine*
[l] Pſal. 30. 3.

[m] *Nec ſtuant oculi, nec ſicci ſint. Seneca*

both together. *Weepe not for mee, but weepe for your ſelues.*

THe fourth part followeth, *For Mee.* Weepe not too much for my death. For the death of Chriſt is *the death of Death: the death of the Diuell: the life of Himſelfe: the life of Man.* The reaſon of all this is his innocencie and righteouſneſſe, which makes firſt, that as the life of Chriſt is the life of *Life*: ſo the death of Chriſt is the *death of Death.* Put the caſe how you pleaſe, this is a moſt certaine truth, that the gate of life had neuer bin opened vnto vs, if Chriſt who is *the death of Death*, had not by his death ouercome death. [a] Therefore both before his death he threatneth and challengeth death, ſaying, [b] O death I will bee thy death: and alſo after his death, hee deri-deth and ſcorneth death ſaying, [c] O death thou art but a drone, where is now thy ſting? [d] Aske death any of you (I pray) and ſay, Death how haſt thou loſt thy *ſting*? how haſt thou loſt thy *ſtrength*? What is the matter that virgins and very children do now contemne thee, wheras Kings and euen tyrants did before feate thee?

[a] *Mors mortis morti mortem niſi morte dediſſet, cœleſtis vitæ ianua clauſa foret.*
[b] Oſee 13.14
[c] 1 Cor. 15.55.
[d] *Sic Iohannes Piſtorius Eraſmi Roterodami affinis, igni cremandus dixit, O mors vbi eſt tua victoria?*

thee? Death (I warrant) will anſwer you, that the only cauſe of this is the death of Chriſt. Euen as a Bee ſtinging a dead body, takes no hurt, but ſtinging a liue body many times, looſeth both ſting and life together; in like maner, death ſo long as it ſtung mortal men only, which were dead in ſin, was neuer a whit the worſe: but when it ſtung Chriſt once, who is life it ſelfe, by and by it loſt both ſting and ſtrength. Therfore as the braſen ſerpent was ſo farre from hurting the Iſraelites, that contrariwiſe it healed them: after the ſame ſort, death is now ſo far frō hurting any true Iſraelite, that one the other ſide, if affliction, as a fiery ſerpent, ſting vs, or if any thing elſe hurt vs, preſently it is helped and redreſſed by death. Thoſe which will needes play the hobgoblins, or the night-walking ſpirits (as we call them) all the wile they ſpeak vnder a hollow vault, or leape forth with an vgly vizard vpon their faces, they are ſo terrible, that he which thinks himſelfe no ſmall man, may perhaps bee affrighted with them. But if ſome luſty fellow chance to ſteppe into one of theſe, and cudgell him wel-fauouredly, and pull the vizard

vizard from his face, then euery boy laughes him to ſcorne. So is it in this matter. Death was a terrible bulbeggar; and made euery man afraid of him a great while; but Chriſt dying, buckled with this bulbeggar, and coniured him (as I may ſay) out of his hollow vault, when as the dead comming out of the graues, were ſeene in *Ieruſalem*, and puld the vizard from his face, when as he himſelfe riſing, left the linnen clothes which were the vizard of death, behinde him. Therefore as that Aſſe called *Cumanus Aſinus*, ietting vp and downe in a Lyons skinne, did for a time terrifie his maſter; but afterwards being deſcried, did benefit him very much; Semblably death ſtands now like a ſilly Aſſe, hauing his Lyons skin pulled ouer his eares, and is ſo farre frem terrifying any, that it benefits all true Chriſtians, becauſe by it they reſt from their labour, and if they be oppreſſed with troubles or cares, when they come to death they are diſcharged; death as an Aſſe doth beare theſe burthens for them. O bleſſed, bleſſed bee our Lord, which hath ſo diſarmed death that it can not do vs any hurt, no more then a Bee

can

can which hath no ſting; nay rather it doth vs much good, as the braſen ſerpent did the Iſraelites: which hath ſo diſmaſked death, that it cannot make vs afraid, no more then a ſcar-bug can which hath no vizard; nay rather as an Aſſe beareth his maſters burthens, ſo death eaſeth and refreſheth vs. This hath Chriſt done by his death. Hee that felleth a tree vpon which the Sun ſhineth, may well cut the tree, but cannot hurt the Sunne. He that powreth water vpon Iron which is red hot, may well quench the heate, but he cannot hurt the Iron. And ſo Chriſt the Sun of righteouſneſſe did driue away the ſhadow of death: and as glowing Iron was too hot and too hard a morſell for death to diſgeſt. All the while *Adam* did eate any other fruit which God gaue him leaue to eate,, he was nouriſhed by it: but when he had taſted of the forbidden tree, he periſhed. Right ſo death had free leaue to deuoure any other man, Chriſt onely excepted, but when it went about to deſtroy Chriſt, then it was deſtroyed it ſelfe. Thoſe barbarous people called Cannibals, which feed onely vpon raw fleſh, eſpecially of men, if they happen

pen to eate a peece of roaſted meat, commonly they ſurfet of it, and die. Euen ſo the right Canniball, the onely deuourer of all mankinde, death I meane, taſting of Chriſts fleſh, and finding it not to be raw (ſuch as it was vſed to eat) but wholſome and heauenly meate indeede, preſently tooke a ſurfet of it, and within three dayes died. For euen as when *Iudas* had receiued a ſop at Chriſts hand, anon after his bowels guſhed out. In like ſort, death being ſo faucie as to ſnatch a ſop (as it were) of Chriſts fleſh, and a little bit of his body, was by and by like *Iudas* choaked and ſtrangled with it, and faine to yeeld it vp againe, when Chriſt on Eaſter day reuiued. Death I wiſſe, had not been brought vp ſo daintely before, nor vſed to ſuch manner of meate, but alwayes had rauined either with *Mithridates* daughters vpon the poyſon of ſin, or elſe with *Noahs* Crow vpon the carrion of corruption. Wherefore now, ſaith *Fulgentius*, [c] death did indeed taſte of Chriſt, but could not ſwallow him vp, nor digeſt him. Contrariwiſe Chriſt as ſoone as euer hee had but a little taſted of death, eſt-ſoones hee did deuoure death,

[c] *Mors Chriſtum guſtauit, ſed non deglutiuit.*
[f] Heb. 2 9.

death, hee did ſwallow vp death in victory. And ſo the death of Chriſt by reaſon of his righteouſneſſe is *the death of Death.*

It is alſo the *death of the Diuell.* As the Apoſtle ſaith, that by his death he did ouercome not onely death, but him alſo which had the power of death, the diuel. It is reported that the Libard vſeth a ſtrange kinde of policie to kill the Ape. Hee lieth downe vpon the ground, as though he were ſtarke dead; which the Apes ſeeing, come al together, and in deſpite skip vp vpon him. This the Libard beareth patiently, til he thinks they haue wearied themſelues with their ſporting: then ſuddenly he likewiſe leapes vp, and catcheth one in his mouth, and in each foote one, which immediatly he killeth and deuoureth. [g] This was Chriſts policie. He was laid in the duſt for dead. The diuell then inſulted ouer him, and trampled vpon him. But hee like a liuely Libard, ſtarting vp on Eaſter day, aſtoniſhed the ſouldiers ſet to keep him, which were the diuels apes, and made them lie like dead men. [h] Euen as hee told them before by his Prophet, ſaying; I will be to

[g] *Conculcant inſultantes ludibrij cauſa donec perdalis ſentiens illas iam ſaltando defatigatas derepente reuiuiſcens aliam dentib. aliam vnguib. corripit. Eraſ Prou. Pardi mortem adſimulat.*

[h] Math. cap. 28. ver. 7.

to them as a very Lyon, and as a Lybard in the way of Aſhur. [i] For as blind *Samſon* by his death killed the Philiſtims, when they were playing the *apes* in mocking and mowing at him: [k] ſo Chriſt by his death deſtroyed the Diuell. *Scaliger* writeth, that the Camelion when he eſpies a ſerpent taking ſhade vnder a tree, climbes vp into that tree, and lets downe a threed, breathed out of his mouth as ſmall as a ſpiders threed, at the end wherof there is a little drop as cleere as any pearle, which falling vpon the ſerpents head, kils him. [l] Chriſt is this Camelion: hee climbes vp into the tree of his croſſe, & lets down a threed of bloud iſſuing out of his ſide, like *Rahabs* red threed hanging out of her window, [m] the leaſt drop whereof being ſo pretious and ſo peerleſſe, falling vpon the ſerpents head, kils him. The wild Bull of al things cannot abide any red colour. Therefore the hunter for the nonce, ſtanding before a tree, puts on a red garment: whom when the Bull ſees, hee runnes at him as hard as hee can driue. But the Hunter ſlipping aſide, the Buls hornes ſticke faſt in the tree. As when *Dauid* ſlipped aſide,

[i] Oſe 13. 17.

[k] Iude 16 25.

[l] *Ex ore filum demittit araneorum more: in cuius fili extremo, guttula eſt margarita ſplendore, ea tactus in vertice ſerpens moritur ex* 196.

[m] *Signa fidei atque vexilla dominicæ paſſionis attollens coccum in feneneſtra legauit. Ambr. de fide l. 5. c. 5. & Paulinus Natali. 8. Puniceo proprium ſignauit vellere tectum.*

aſide, *Sauls* ſpeare ſtucke faſt in the wall. [n] Such a hunter is Chriſt. Chriſt ſtanding before the tree of his croſſe, puts on a red garment dipt and died in his owne bloud, as one that commeth with redde garments from *Bozra*. [o] Therefore the Diuell and his Angels like wilde Buls of *Bazan* [p] run at him. But hee ſhifting for himſelfe, their hornes ſticke faſt in his croſſe. As *Abrahams* Ram by his hornes ſtuck faſt in the briers. [q] Thus is the Diuell caught and killed. A dragon indeed kils an Elephant; yet ſo as the Elephant falling down, kils the dragon with him. An Elephant kils *Eleazar*: yet ſo as *Eleazar* falling down kils the Elephant with him[r]. And accordingly to this, the Diuell killing Chriſt, was killed by Chriſt. Yea as an Elephant is ſtronger then the dragon, and *Eleazar* is ſtronger then the Elephant: ſo Chriſt is ſtronger then them both. For the Elephant doth not liue after he hath killed the Dragon, neither doth *Eleazar* liue after he hath killed the Elephant: but Chriſt liueth after hee hath deſtroied the Diuell. Leauing the Diuel dead, hee is now riſen himſelfe from the dead. Wherefore as a Lybard killeth the

[n] 1.Sam.19.10

[o] Eſa.63.1.

[p] Pſal. 22.12.

[q] Gen,22.13.

[r] 1.Mach.6.46

Ape: and a Chamelion the ſerpent: and a Hunter the Bull: and an Elephant the dragon: and *Eleazar* the Elephant himſelfe: ſo Chriſt the true *Eleazar*, which ſignifies the helpe of God, hath by his death killed that miſchieuous Ape the diuel, that old Serpẽt the diuel, that wild bull the diuell: that great dragon the diuell: that ranging Elephant the Diuell. When *Mahomet* the ſecond of that name beſieged *Belgrade* in *Seruia*, one of his Captaines at length got vp vpon the wal of the Citie, with banner diſplaied. A noble Bohemian eſpying this, ranne to the Captaine, & claſping him faſt about the middle, asked one *Capiſtranus* ſtanding beneath, whether it would bee any danger of damnation to his ſoule if he ſhould caſt himſelfe downe headlong with that dogge (ſo he tearmed the Turke) to bee ſlaine with him? *Capiſtranus* anſwering, that it was no danger at all to his ſoule, the Bohemian forthwith tumbled himſelfe down with the Turke in his armes, and ſo by his owne death only ſaued the life of all the Citie.[f] Such an exploit was this of Chriſt. The Diuell like the great Turk, beſieged not onely one Citie, but euen

[f] *Zieglerus, l. de illuſtribus viris Germaniæ. cap. 98.*

euen all mankind, Christ alone, like this noble Bohemian, encountred with him. And seeing the case was so, that this dog the Diuel could not be killed stark dead, except Christ died also: therfore he made no reckoning of his life, but gaue himselfe to death for vs, that he onely dying for all the people, by his death our deadly enemy might for euer bee destroyed. For so *Origen* testifieth that there were 2 crucified vpō the crosse of Christ: Christ himselfe visibly, with his will; and for a time. The Diuell invisibly: against his will, and for euer. [t] Therefore the crosse is that victorious Chariot in the vpper part wherof Christ sitteth as a triumphāt conquerour, and in the lower part of it the diuell is drawne as a captiue, and is made an open spectacle of ignomie, and reproch. Diuers ancient Fathers note the virgin *Marie* was married, that the diuell might bee deceiued. For he knew well enough Christ should be borne of a virgin. But hee neuer suspected blessed *Mary* was a virgin, considering she was wedded to *Ioseph*. Therefore he did not lie in wait to destroy the seed of the woman so circumspectly as otherwise hee would

[t] *Homil.8.in Iosua.*

would if he had been aware, or wiſt any ſuch thing. So that the birth of *Chriſt* did coſen the diuell. But the death of Chriſt did conquer the Diuell. And that much more glorioufly when the temple of his body was vpon the pinacle of the croſſe, then when the body of his croſſe was vpon the pinacle of the Temple. For when he was vpon the temple, his breath ſpake better things then Sathan: but when he was vpon the croſſe, his bloud ſpake better things then *Abel*: and there his breath came from his lunges out of his mouth; but here his bloud came from his heart out of his ſide: and there hee fought, ſtanding ſtoutly to it, and withſtanding Sathan hee would not in any wiſe throw downe himſelfe, but here he skirmiſhed, yeelding and humbling himſelfe to the death of the Croſſe: and there the Diuell aſcended vp to him vnto the toppe of an high mountaine, and ſo (as I may ſay) bad him baſe at his own goale, but here he himſelfe deſcended down to the diuell into the neathermoſt hell, and ſo ſpoyled principalities and powers, and ſlew the great Leuiathan in the very bottome of his owne bottomles pit. For the

the Diuell like a greedy rauenous fiſh, ſnatching at the bait of Chriſts body (as *Damaſcene* ſpeaketh) was pearced through, and twitcht vp with the hooke of his Deitie[u]. Therefore both before Chriſts paſſion, *Peter* tooke money out of a fiſhes mouth to pay his tribute: and alſo after Chriſts paſſion, the Diſciples broiled a fiſh for him to feede vpon. Whereby we ſee that Chriſt, who made a fiſh pay tribute to *Cæſar* for him, made the Diuell alſo pay tribute to Death for him: and on the other ſide, that the Diuell while hee went about to catch this good fiſh, which is Ieſus Chriſt, Gods ſonne the Sauiour (as *Methodius* and *Sibylla* proue the letters of ἰχθὺς [x] ſeuerally ſignifie) was himſelfe caught, yea alſo killed by Chriſt. So that all the while Chriſt was buried in the graue, the diuel was broyled in hell. Wherefore as it was bootleſſe for *Golias* to brandiſh his ſpeare againſt *Dauid*: ſo it little auailed the Diuell to ſhake his ſpeare likewiſe in the hand of the ſouldier againſt the heart of Chriſt. For as *Dauid* hauing heard *Golias* prate and talke his pleaſure, when they came to the point at the firſt ſtroke

u τῷ τῆς θειότητος ἀγκίστρῳ τὸν ἐχθρὸν ἀνείρετο

x Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σωτὴρ

ouerthrew him: ſo Chriſt with that very ſelfe-ſame ſpeare which gaue him a little venny in compariſon, or (if it be lawfull for me ſo to ſpeake) but a phillip on the ſide, which was ſoone after recured, gaue the diuel a deadly wound in the forehead which with all his pawes hee ſhall neuer be able to claw off. And againe, as *Danid* onely with his ſling wrought this feate: ſo Chriſt onely by his death, and by the power of his croſſe, which is the ſling of *Dauid*,[y] did conquere and ſubdue the diuel. And ſo the death of Chriſt, by reaſon of his righteouſnes, *is the death of the Diuel.* It is on the other ſide, *the life of himſelfe.* That which was propheſied in the Pſalm is here fulfilled in Chriſt.[z] The iuſt ſhal flouriſh as the Palm-tree. In the Hebrew it is *Tamar*, which ſignifies onely a palm-tree. But in the Greek it is *Phoinix*, which ſignifies not only a palm-tree, but alſo a *Phœnix*. Which tranſlation proueth two things. Firſt, that Ieſus the iuſt one, did moſt flouriſh, when he was moſt afflicted. For the iuſt ſhall flouriſh as the palm-tree.[a] Now the palm-tree, though it haue many weights at the top, and many ſnakes at the root, yet ſtill it ſayes, I

[y] *Sane crux ipſa funda eſt qua Dauid Goliath horrendum armis & formidabilem viſu proſtrauit humi. Cyr. Ioh. l. 8. 17.*

[z] Pſa. 92. 12.

[a] *Chattamar.*

am

am neither oppreſſed with the weights, nor diſtreſſed with the ſnakes. [b] And ſo Chriſt the true palm-tree, though all the iudgements of God, and all the ſinnes of the world, like vnſupportable weights, were laid vpon him: yea though the curſed Iewes ſtood beneath like venemous ſnakes, hiſſing and biting at him, yet hee was neither ſo oppreſſed with them, nor ſo diſtreſſed with theſe, but that euen vpon his croſſe he did moſt floriſh when he was moſt afflicted, As peny royal being hung vp in the larder houſe, yet buds his yellow flower: and *Noahs* oliue tree being drownd vnder the water, yet keepes his greene branch: and *Aarons* rod being clung and dry, yet brings forth ripe almonds: and *Moſes* bramble-buſh being ſet on fire, yet ſhines, and is not conſumed. Secondly, that Ieſus the iuſt one did moſt liue, when he ſeemed moſt to be dead. For the iuſt ſhall flouriſh as the *Phœnix*. Now the *Phœnix* though ſitting in his neſt among the hot ſpices of *Arabia*, he be burnt to aſhes, yet ſtill he ſayes I die not, but old age dieth in mee. [c] And ſo Chriſt the true *Phœnix*, though lying in his graue among the hot ſpices wher-

[b] *Nec premor, nec perimor.*

ὡς φοῖνιξ

[c] *Moritur me non moriente ſæculus.*

with *Nichodemus* embalme him, hee was neuer like to riſe from death to life againe, yet he died not, but mortality died in him, and immortalitie ſo liued in him, that euen in his ſepulchre hee did moſt liue, when hee ſeemed moſt to be dead. As the Laurell is greeneſt in the fouleſt Winter, and the lime is hotteſt in the coldeſt water: and the glow-worme ſhineth brighteſt when the night is darkeſt: and the ſwan ſingeth ſweeteſt when his death is neereſt. [d] *Epaminondas* being ſore wounded in fight, demanded of his ſouldiers ſtanding by, whether his enemies were ouerthrowne or no. They anſwered, yea. Then whether his buckler were whole or no. They anſwered alſo, I. Nay then (ſayes hee) all is well. This is not the end of my life, but the beginning of my glory. For now your deare *Epaminondas* dying thus gloriouſly, ſhall rather bee borne againe then buried. [e] Chriſt likewiſe was ſore wounded: but his enemies Death and the Diuell were ouerthrowne and ſpoyled. His buckler, which was his Godhead, was whole and vntouched. Therefore there was no harm done. His death was no death, but an exaltation

[d] *Cantator cygnus funeris ipſe ſui. Martialis lib. 13. Epigr.*

[e] *Nunc enim veſtep Epaminondas naſcitur, quia ſic moritur*

altation vnto greater glory. [f] That noble Eunuch riding in his coach, read in *Esay*, that Christ was silent before his death, as a lambe before his shearer. He saith not before the Butcher; but, before the shearer. Insinuating, that death did not kill Christ, but onely sheare him a little. Neither yet had death Christs fleece when hee was shorne. For Christ taking to himselfe a spunge full of vineger,[g] that is, ful of our sharpe and sowre sinnes, did giue vs for it, purple wooll full of bloud,[h] that is, ful of his pure and perfect iustice. And indeed the onely liuery which Christ our Lord and Master giueth vs all that are his faithfull seruants, is a coat made of this purple wooll. The Psalmist saith, that God giueth his snow like wooll. But here wee may turne the sentence, and say, that Christ giueth his wooll like snow. For as snow couereth the ground when it is ragged and deformed; so Christs wooll which is his coate without seame, couereth our sinnes, and though they were as crimson, yet maketh them white as snow. And as *Gedeons* fleece, when it was moist, the earth was dry; but when it was dry, the earth was moist:

[f] *Ego si exaltatus fuero.* Iohn 12.32.

[g] Ioh.19.29.

[h] Heb.9.19.

moiſt: ſo when Chriſts fleece was moiſt, as a greene tree, then were all wee drye, like rotten ſtickes; but when his fleece was dry, all the blood and water being wrung out of his pretious ſide, then were we moiſtened with his grace. Wherefore ſeing death had not Chriſts fleece when he was ſhorne, but we haue it which beleeue in him, it followeth that neither death was the better, nor Chriſt the worſe. But as a lamb is much more nimble & liuely for ſhearing; ſo this ſhearing of death was a kind of quickning to the lambe of God, and onely a trimming to him before he aſcended to his Father, as *Ioſeph* was trimmed and powled before he appeared to *Pharaoh*. For looke how *Adam* ſlept: ſo Chriſt died. [i] When *Adam* ſlept, his ſide was opened: when Chriſt died, his ſide was opened. *Adams* ſide being opened, fleſh and bone were taken out: Chriſts ſide being opened, water and bloud were taken out. Of *Adams* fleſh and bone the woman was built: of Chriſts water and bloud the Church is built. So that the death of Chriſt is nothing elſe but the ſleepe of *Adam*. For as he ſaith of the Damſels death, The Damſell

[i] *Dormit Adam, moritur Chriſtus. Proſper.*

ſell is not dead, but ſleepeth; ſo hee ſaith of his owne death, I laid me downe and ſlept, and roſe vp againe, for the Lord ſuſtained me. And in another place, when God the Father ſaith to his Son, Awake my glory, awake my Lute and Harpe: God the Sonne anſweres to his Father, I wil awake right early. That veſſel which *Peter* ſawe in a traunce, which came down from heauen to the earth, and was knit at the foure corners, and had all maner of beaſts in it, did betoken Chriſt. Chriſt came downe from heauen to the earth, and his ſtory was knit vp by the foure Euangeliſts: and hee hath made Iewes and Gentiles, yea all Nations, though they were as bad as beaſts before, yet he hath made them all, I ſay, one in himſelfe. Now (ſaith *Caſſianus*) it is worth the noting, that the Holy Ghoſt ſaith not, this veſſell was a ſheet, but was like a ſheet. [k] A ſheet may ſignifie either ſleepe or death. Becauſe there is both a ſleeping ſheete, and a winding ſheete But neither was *Peters* veſſell a ſleepe, though it were like a ſheet: neither was Chriſts body dead, though it were lapt in a ſheete. For wee our ſelues cannot ſo

[k] *Pulchre ait, Non linteum, ſed Quaſi linteum.*

ſo properly bee ſaid io liue in our firſt birth, as in our ſecond birth: and Chriſts life when he lay in that new wombe, in which neuer any other was conceiued, is nothing to his life, when hee lay in that new tombe, in which neuer any other was buried. Wherefore as *Iacob* trauelling towards *Haram*, when he had laid an heape of ſtones vnder his head, and taken a nap by the way, was much reuiued with it after his tedious iourney: ſo Chriſt trauelling towards heauen, when hee had ſlept a little in that ſtony ſepulchre which was hewen out of a rocke, liued then moſt princely after his painfull paſſion. Tell me, when did *Ionas* liue? In the hatches of the ſhip, or in the belly of the whale? In the hatches of the ſhippe? Why? I am ſure you will not ſay ſo. That was nothing. But to liue in the belly of the whale when the mariners were in extreme ieopardy and danger vpon the water, and yet *Ionas* moſt ſafe and ſecure vnder the water: this indeed was ſomewhat, who euer ſaw ſuch a wonder? The waters were one while hoiſted vp to the higheſt cloudes, another while hurled downe to the nethermoſt depth, *Ionas* him-

himſelfe being all this; while in the very gulfe of deſtruction, and yet not one haire the worſ. Chriſts caſe was the ſame. As *Ionas* was in the belly of the Whale three daies & three nighrs: ſo & ſo long was the ſonne of man in the bowels of the earth. Yet he had no more hurt then *Ionas* had: but liued better vnder the earth then we can vpon the earth, better in death then we can in life. Tel me when did *Daniel* liue? in the Kings court, or in the Lions denne? In the Kings court? why? there is no great reaſon for that. Any man might haue liued there. But to liue in the Lions den, when the mouth of the den was ſhut, and the mouths of the Lions open, this indeed was the life of an Angell, & no man. What king could euer make Lions attend and wait vpon him? Yet here you might haue ſeene worthy *Daniel* ſitting in the midſt of many hungry Lions, when as the Lions lay downe at his feet couching and crouching before him, and adored their owne prey caſt vnto them, which otherwiſe they would haue worried, and being beaſts, became men in humanity toward this Saint, ſeeing men became beaſts in cruelty

elty againſt him. The ſame reaſon was i
Chriſt. His ſepulchre was ſealed as wel a
Daniels den. And hee ſaith alſo of him-
ſelfe in the Pſalme, My ſoule is among
Lions. Theſe Lions were the terrors o
death, and the horrors of hell. Yet hee
tooke no more hurt then *Daniel* did. But
brake the chaines of death into fitters,
and the gates of hell into ſhiuers, and
then moſt gloriouſly triumphed. And ſo
the death of Chriſt, by reaſon of his righ-
teouſneſſe, is *the life of himſelfe.*

It is laſtly *the life of man.* When Chriſts
ſpeare had opened that way of life
which the Cherubins ſword had ſtopt
vp, Then ſaid our Sauiour to the Theefe,
This day ſhalt thou be with me in Para-
diſe. *Adam* and *Eue* both in one day
were expelled out of Paradiſe. Chriſt &
the theefe both in one day were receiued
into Paradiſe. Yea both in one houre of
the day. For about Noone, when the
winde blew, *Adam* and *Eue* were ex-
pelled. And ſo about the ſixth houre, that
is, about twelue of clock in the day time,
Chriſt and the Theefe were receiued.
Chriſt ſaying to the Theefe while he did
draw him vp to Paradiſe, [1] I doe draw
thee

[1] Oſe. cap. 11.

thee with the cords of a man, euen with bands of loue. But the Septuagint translate the Hebrew words [m] which signifie, with the cords of a man, into those Greeke words [n], which signifie, with the destruction of a man. As if CHRIST should say thus to the Theefe: I doe so deerely loue thee, that I am content my selfe to bee destroyed, that thou mayest bee saued; my selfe to die, that thou mayest liue. I doe draw thee with the destruction of a man, euen with bands of loue. So that the Theefe who saw his owne wounds, and death in Christs body, did see also Christs sauing health and life in his owne body. As *Alcuinus* saith, writing vpon the sixth of *Iohn*; [o] When the liuing Lord died, then the dying theefe liued. Notably saith the Prophet, [p] The breath of our nostrilles, Christ the Lord, is taken in our sinnes, to whom we said, wee shall liue in thy shadow. If Christ be the breath of our nostrils, then he is our life. And againe, if wee liue in his shadowe, then we liue in his death. For where there is breath in a shadow, there there is life in death. Now as the ouer-shadowing of the holy Ghost was the

[m] *Bechauele Adam.*

[n] σὺν διαφθορᾷ αὐ θρώπε

[o] *Assumpsit vitæ mortem, vt mors acciperet vitam.*

[p] Lam. 4. 21

the life of Christ; so the ouer-shadowing of Christ, is the life of man. And as *Peters* shadow gaue health to the sicke: so Christs shadow giues life to the dead: yea a thousand times rather Christs then *Peters*. For as *Elias* his spirit was doubled vpon *Elizeus*, because *Elias* being aliue, restored some to life: but *Elizeus*, as *Ierome* saith, being dead, raised vp one from the dead: q so *Peters* spirit was doubled vpon Christ, because *Peter* being aliue, was a Physitian to the liuing: but Christ, as *Chrysostome* saith, being dead, was a Physitian to the dead. r Or rather indeed in this comparison there is no comparison. But as *Peters* spirit was a shadow to Christs spirit, so *Peters* shadow was nothing to Christs death. *Ezekias* seeing the shadow of the Sunne goe tenne degrees backe in the Diall, was assured by this signe, that he shold recouer of his sickenesse. f Sick *Ezechias* may signifie all mankinde, which is sicke by reason of sinne. But this is an vnfallible signe we shal recouer, because the Sunne hath gone ten degrees back in the diall. The Sunne of righteousnes Iesus Christ hath for our sake made himselfe lower by many

q *Mortuus mortuum suscitauit.*

r Νέκρος νέκρου ἰατρός

f Esa. 38. 8.

many degrees in the earth. My father is greater then I. There hee is gone backe tenne degrees below his Father. Thou hast made him lower then the Angels. There hee is gone backe ten degrees below the Angels. I am a worme, and no man. There he is gone back ten degrees below men. A liue dogge is better then a dead Lion. [t] There he is gone back ten degrees below wormes. For hee was not counted so good as a liue worme, but was buried in the earth as a dead Lyon, to be meate for the wormes, if it had bin possible for this holy one to see corruption. But blessed, O blessed be our Lord. Christ beeing in the forme of God, was buried in the graue, and so was made lower then his Father; nay lower then Angels, nay lower then Men; nay lower then wormes; that we being now no better then wormes, might be crowned in heauen, and so might bee made higher then wormes, yea higher then men; yea higher then angels, yea partakers of the same life and kingdome with Christ. *Pliny* reporteth, [u] that there was a Diall set in *Campus Martius*, to note the shadowes of the sun which agreeing

[t] Eccle. 9.4.

[u] L.36.c.10.

very well at the firſt, afterwards for thirty years together did not agree with the ſun. All the time of thoſe thirty, yea three and thirty yeares that Chriſt liued in his humiliation here vpon earth, you might haue ſeene ſuch a Diall: In which time the ſhadow of the Diall did not agree with the ſhining of the Sun. But thanks be to God, al the better for vs. When the ſunne went backward ten degrees in the diall, then *Ezechias* went forward fifteen degrees in his life. He liued fifteen yeares longer. And ſo the going of this ſunne *Ieſus Chriſt* ten degrees backward, hath healed all our ſicknes, and ſet vs a thouſand degrees forward, and infinitely aduaunced vs by his death to euerlaſting life. For Chriſt is that louing *Rachel*, which dies herſelfe in Childe-birth to bring forth her ſonne *Beniamin* aliue; Chriſt is that righteous *Adam* which by the bloudy ſweat of his browes hath earned for vs the bread of life; Chriſt is that iuſt *Noah*, which ſhutting vp himſelfe in his Arke, as in a ſepulcher, ſaueth all that come to him aliue: Chriſt is that tender Pellican, which wounding his own breaſt, doth with his bloud reſtore

againe his yong ones to life. And euen as when many birds are caught in a net, if a Pellican, or anyother great bird that is among them, get out, all the reſt that are litle ones follow after: ſemblably Chriſt as a great bird, hauing broken through the net of death, all we eſcape with him: So that wee may ſay with the Pſalmiſt, Our ſoule is eſcaped as a bird out of the ſnare of the fouler, the ſnare is broken, & we are deliuered. *Arnobius* vpon theſe words in the Pſalme, [x] Deſpiſe not the work of thine own hands, writeth thus, We are the worke of thine owne hands, ſeeing wee are thy workemanſhippe [y]. Now becauſe the worke of thy hands was deſtroied by the work of our hands, therefore were thy hands nailed to the croſſe for our ſinnes. That thoſe hands of thine might repaire againe the worke of thy hands by the tree of the croſſe, which was deſtroyed by the tree of concupiſcence. Thus farre *Arnobius*. Whereby wee may gather, that the fruit of the tree of knowledge of good and euil, is euill, that is death, but the fruit of the tree of life, that is of the croſſe of *Chriſt*, is life. When *Alexander* had throwne downe

[x] Pſa. 138.

[y] Eph. 2. 10. *Ipſius ſummus factura conditi in Chriſto. Quantum ad ſubſtantiam fecit quantum ad gratiam condidit. Tertul. aduer. Mar. l. 5. non longè à fine.*

the walles of the Thebes, *Phryne* a harlot promiſed that ſhe would at her owne charges repaire them againe, ſo that the Citizens would ſuffer this title to bee grauen vpon the gate, *Alexander hath throwne them downe, but Phryne hath raiſed them vp* [z]. The caſe is quite contrary here. *Eue* hath ouer-throwne not onely Thebes, but euen all mankinde. Chriſt hath at his own coſt and charges repaired and built vs vp againe. Therefore wee muſt graue this title vpon the Croſſe of Chriſt, *Eue hath throwne vs downe, but Chriſt hath raiſed vs vp. Eues* tree of knowledge of good and euill hath throwne vs down, but Chriſts tree of life hath raiſed vs vp. Nay, I will be bold to ſay yet more. What is that? Marry this, That as far as the tree of life excelleth the tree of knowledge of good and euill, ſo farre the croſſe of Chriſt excelleth the tree of life. I know well many will muſe & maruel much what I meane to ſay ſo. And ſome perhaps will ſcarce beleeue it is true which I ſay. Neuertheleſſe, moſt Chriſtian & bleſſed brethren, make you no doubt of it. For it is not my opinion, or my ſpeech only. They are the very

z Αλεξανδρος μὲν κατέσκαψεν ἄνεσιν δὲ φρύνη *Plutar.*

very words of our Sauiour. *I came*, ſayes hee, *that men might haue life*, [a] *and that they might haue it more aboundantly*. *More aboundantly*? What is that? That aboundantly wee might haue more life by the Croſſe of Chriſt, then euer wee could haue by the tree of life: that aboundantly we might gaine more by the obedience of Chriſt in his death, then euer we loſt, or could looſe by the diſobedience of *Adam* in his life. And therefore though that ſinne of *Adam* was ſo heinous and ſo horrible: that it caſt the Image of God out of Paradiſe; that it polluted all the race of mankind; that it condemned the whole world; that it defaced the very frame of heauen it ſelfe; yet conſidering the ſequele, how not only the guilt of this ſinne, but euen the very memory of it is now vtterly aboliſhed by the bloud of Chriſt. S. *Gregorie* is not afraid to ſay, O happy, happy, happy man was *Adam*, that euer hee ſo ſinned and tranſgreſſed againſt GOD [b]. Becauſe by this meanes both hee, and all we haue found ſuch plentifull redemption, ſuch ineſtimable mercie, ſuch ſuperabundant grace; ſuch felicitie, ſuch eterni-

[a] Iohn. 10. 10

[b] *O felix culpa quæ talem ac tantum meruit habere redemptorem.*

ternity, ſuch life by Chriſts death. For as honey being found in a dead Lyon, the death of the Lyon was the ſuſtenance of *Sampſon*: ſo Chriſts gall is our hony, [c] and the bitter death of Chriſt, by reaſon of his righteouſneſſe, is the ſweet *life of man*. Thus you ſee that the death of Chriſt is *the death of Death, the death of the Diuell, the life of Himſelfe, the life of Man*. And therfore he ſaies in this fourth part, weepe not too much for my death, *For me, Weepe not for me, but weepe for your ſelues*.

[c] *Chriſti fel noſtrum mel.*

I Perceiue beloued, I haue beene ſomewhat long in this part. Therfore I will make more haſte in the reſt, and do what I can deuiſe, that I may not ſeeme tedious vnto you. Now then to the fifth part. *For your ſelues*. Weepe not too little for your owne life. For the life of man is quite contrarie. The life of man is *the life of Death, the life of the Diuell, the death of himſelfe, the death of Chriſt*. The reaſon of all this is his iniquitie and ſinne. Which euen in Gods deere children, ſaies *Bernard*, is caſt downe, but not caſt out. [d] Therefore though ſin cannot

[d] *Deiectum non iectum.*

not ſometimes rule ouer vs, becauſe it is caſt downe, yet it will alwayes dwell in vs, becauſe it is not caſt out. For it is ſo bred in the bone, that till our bones bee with *Ioſephs* bones carried out of Egypt, that is, out of the world, ſinne cannot be carried out of our bones. The Iriſh hiſtory telleth vs, that the Citie of Waterford giueth this poſie, *Intacta manet* [c], Becauſe ſince it was firſt conquered by King *Henry* the ſecond, it was neuer yet attainted, no not ſo much as touched with treaſon. Alſo that the Iſle of Arren in that country hath ſuch a pure aire, that it was neuer yet infected wth. the plague. We cannot ſay thus of the nature of man That it is either ſo cleare from treaſon as that Citie, or elſe that it is ſo cleare from infection as that Iſland is. Nay our very reaſon is treaſon, and our beſt affection it is no better then an infection, if it bee well ſifted in the ſight of God. *Euagrius* recordeth, [f] that the Romans got ſuch a victorie ouer *Choſroes*, one of the Perſian Kings, that this *Choſroes* made a law, that neuer after any King of Perſia ſhould moue warre againſt the Romans. We cannot poſſibly ſubdue ſinne

[c] It continueth vntouched.

[f] *Li. 5. ca. 15.*

in ſuch ſort as the Romanes did this Perſian King. But doe we what we can doe, ſinne will alwayes be a Iebuzite, a falſe borderer, yea a ranke traytor, rebelling againſt the ſpirit. Which makes the life of man, firſt to be, ſayes *Chryſoſtome*, *a debt* (as it were) owne and due *to death* g. For the diuell is the father of ſin, and ſin is the mother of death. Hereupon Saint *Iames* ſaith, that ſinne being finiſhed trauelling in child-birth like a mother bringeth forth death. And *Dauid* in the ninth Pſalme calleth ſin the gate of death. Becauſe as a man comes into a houſe by the gate; ſo death came into the world by ſinne. The corruption of our fleſh did not make the ſoule ſinfull: but the ſinne of our ſoule did make the fleſh corruptible. Whereupon *Lactantius* calleth ſinne the reliefe or the foode of death h. As a fire goeth out when all the fuell is ſpent, but burneth as long as that laſteth: ſo death dieth when ſin ceaſeth, but where ſin aboundeth, there death rageth. The Prophet *Abacuck* ſinning not, death was ſo farre from him, that hee was able to flie without wings: But King *Aſa* ſinning, death was ſo neere to him, that he was

g ὄφλημα θανάτε

h *Pabulum mortis.*

was not able to ſtand vpon his feet. Nay, we may ſee this in one and the ſelf-ſame man. *Moſes* ſinning not, death could not meet with him in the bottome of the red ſea; but ſinning, death did ſeaze vpon him in the toppe of mount *Nebo*. So that the life of man by reaſon of his ſinne, is *the life of death*.

It is alſo *the life of the diuell*. As *Emiſenus* ſaith, Each one hath in him as many diuels, as euils[i]: euery ſeuerall ſinne being ſufficient to maintaine a ſeuerall Diuell. The godly finding no ioy in the earth, haue their conuerſation in heauen. But Satan finding no ioy in hell, hath his conuerſation in the earth. So that the earth is a hell to vs, but a heauen to him. Here he hath his liuing. As it was ſaid at the firſt, Thou ſhalt eate the duſt of the earth all the dayes of thy life. This duſt, ſaith *Macarius*, is the diuels diet[k]. And therefore as a ſcald Cur waits for a bone, ſo hee that goes about ſeeking whom he may deuoure, watches continually til the godly ſhake off the duſt from their feete, that is, ſhake off ſome ſinne which they haue gotten by walking in the world, that then hee may licke it vp as one of thoſe

[i] *Tot dæmonia quot crimina.*

[k] Καλαξεσματῦ ἔχθεσυ

thoſe Dogs which did licke vp *Iezabels* bloud. This is meate and drinke to him.[l] He loues it alife to ſee vs ſinne, euen as curſed *Cham* did to ſee *Noahs* nakednesſe. And as flies are alwaies buſie about a ſore place: ſo ſaith *Theophylact*, [m] That is a ſport or pleaſure to Sathan, which is a ſore or a paine to a man. Eſpecially if he be a godly man. For this Behemoth the Diuel, *eateth graſſe as an oxe* [n]. Whereupon *Gregory* noteth, that a ſheepe, or any ſuch other beaſt will eate any manner of graſſe, though it bee trampled and ſtained neuer ſo much: but an oxe will eate no kind of graſſe but that which is green and freſh. And ſo the Diuell will be ſure to haue his feede of the very fineſt and beſt. [o] For the Angel of the Lord reioiceth moſt when one that is a ſinner conuerteth, He eateth graſſe as a ſheepe. But the Angell of Satan reioiceth moſt when one that is a conuert ſinneth. Hee eateth graſſe as an Oxe. If the Diuell cannot keepe a man from liuing long, then hee will hinder him from liuing well [p]. If hee cannot kill him, then hee will corrupt him. And indeede hee takes greater pleaſure in corrupting one godly

[l] *Dulce diabolo peccare nos. Hila. Enarra. in p.* 118.

[m] ἡδονὴ αὐτῷ τὰ ἁμαρτήματα ἄλλη *In cap. Luc.* 16. *p.* 320.

[n] Iob. 40. 10.

[o] *Eſca eius electa.* Abacuc. 1. 16.

[p] *Aut imperat mortes, aut impetit mores. Leo.*

ly man, then in killing a hundred wicked. He was more delighted when *Dauid* ſlew but *Vrias*, then when *Saul* ſlew himſelfe: when *Peter* did but deny Chriſt then when *Iudas* betraied him. So that the life of man, by reaſon of his ſinne, is the delight, yea it is the very *life of the Diuell.*

It is on the other ſide *the death of himſelfe.* O miſerable wretch that I am (ſaith one) who ſhall deliuer me from this body of death? The life of the godly is a very body of death. But their death is onely a ſhadow of death. *Thales* a Philoſopher being demaunded what difference there is betweene life and death, Anſwered, They are all one. Then being asked againe, if he had not rather liue then die, No ſaith he, as before, for they are al one. But *Ierome* ſaith farre more excellently, They are not all one. That is not true. For it is one thing to liue in continuall danger of death; another thing to die in continuall aſſurance of life. ¶ Therefore *Eccleſiaſtes* ſaith, That the day of our death is better then the day of our birth. For when we are borne, we are mortall: but when we are dead, we are immortal. And we

¶ *Aliud viuere moriturum, aliud mori victurum.*

we are aliue in the wombe to die in the world: but we are dead in the graue to liue in heauen. Hence it is that the wicked are merry at their birth day, as *Pharaoh* made a feast at his birth day, when his chiefe Baker was hanged[r]: and *Herod* likewise made a feast at his birth day, when *Iohn Baptist* was beheaded: but they are sorry at their dying day, as *Iudas* was sorry when he went about to hang himselfe: and *Caine* was afraid euery one would kill him that met him. Contrariwise, the godly are sorry at their birth day, as *Iob, Let the day perish wherein I was borne*: and *Ieremie, Let not the day wherein my mother bare me, bee blessed*[s]. But they are merry at their dying day, as *Simeon, Lord now lettest thou thy seruant depart in peace*: and *Paul, I desire to bee dissolued, and to be with Christ*. Therefore we also keepe holy dayes, and celebrate the memory of the saints, not vpon their birth daies, but vpon their death-dayes, to shew that these two are not al one, but that the day of our death is better then the day of our birth. For whereas there are 2 waies, the one hauing in it, first a transitory life, and then an eternall death, the other hauing in

[r] Gen. 40. 20.

[s] Ier. 20. 14.

in it firſt a tranſitory death, and then an eternal life: the wicked chuſe to liue here for a time, thogh they die for it hereafter eternally; but the godly chuſe to haue their life hid with Chriſt here, that they may liue with Chriſt eternally hereafter. Therefore the wicked neuer thinke of death; but the godly thinke of nothing elſe. As *Alexander* the Monarch of the world had all other things ſaue only a ſepulchre to bury him in whē he was dead; he neuer thought of that. But *Abraham* the heire of the world, had no other poſſeſſion of his own, but only a field which he bought to bury his dead in; he thoght of nothing els. We read that *Daniel* ſtrowed aſhes in the tēple to deſcry the foot ſteps of *Bels* Prieſts, which did eat vp the meat. So did *Abraham* ſtrow aſhes in his memory, ſaying; *I will ſpeake vnto my Lord, though I be but duſt and aſhes.* So doe all the faithfull, remembring they ſhall one day be turnd to duſt and aſhes. That ſo ſeeing and marking the foot-ſteps of death, how it continually commeth and ſteales away their ſtrength (as *Bels* prieſts did the meat) how it daily eateth vp and waſteth and conſumeth their life, they may

may be alwayes prepared for it. Our firſt parents made them garments of figge-leaues. But God miſliking that, gaue them garments of skins. Therfore Chriſt in the Goſpell curſed the fig-tree which did beare onely figge leaues to couer our ſinne: but commended the Baptiſt which did weare skins to diſcouer our mortalitie. For not onely as *Auſtin* ſaith, Our whole life is a diſeaſe: [t] but alſo as *Bernard* ſaith, our whole life is a death. [u] The life of man, by reaſon of his ſin is a continuall diſeaſe, yea it is the very *death of himſelfe*.

It is laſtly, *the death of Chriſt*. The Prophet *Eſay* calleth Chriſt a ſinne, or a ſacrifice for ſinne, [x] prefigured by all thoſe ſin-offerings of the old law. Becauſe indeed, when Chriſt was crucified at the firſt, he was broken for our ſins. According to that of *Tertullian*, [y] Sinne it was which brought the ſonne of God to his death. The Iewes were only inſtruments and acceſſaries to it: ſinne was the ſetter and the principall. They cried, *Crucifie him* in the court of *Pilat*: but our ſinnes cried, *Crucifie him* in the court of heauen. Now as the death of Chriſt was not effici-

[t] *Vita morbus.*

[u] *Vita mors.*

[x] *Aſham.* Eſa. 53.10.

[y] *Propter peccatum mori neceſſe habuit Filius Dei. Vide etiam Aug. Medita. ca.7. vbi docet hominem eſſe cauſam paſſionis.*

efficient to ſaue the wicked: ſo the ſinne of the wicked was not ſufficient to condemne Chriſt. But the Scripture ſaith of them which either are, or at leaſtwiſe ſeeme to be godly. They ſay they know God, but by their workes they deny him: and *Saul, Saul*, why doeſt thou perſecute me? And, They crucifie again vnto themſelues the ſonne of God. *Zachary* propheſieth of Chriſt,* That when one ſhall ſay vnto him, What are theſe wounds in thy hands? Then he ſhall anſwere, Thus was I woũded in the houſe of my frends: that is, in the houſe of them which ought to haue bin my friends. So that our ſins did wound Chriſts handes at the firſt. And now alſo, not the wicked, which are no part of his body, but wee which are myſticall members of his body, and therfore ſhould by good reaſon be his frends: we I ſay, do yet oftentimes by our ſinnes deny Chriſt with *Peter*: nay we perſecute Chriſt with *Paul*: nay we crucifie Chriſt with the Iewes. Yea (if it will pleaſe you to heare me) I will ſay yet more, we crucifie Chriſt farre more cruelly then the Iewes did. Then his body was paſſible and mortall, now it is glorified and immortall;

* Zacha. 13. 6.

morall: they knew not what they did: we doe ill enough, yet we know what we doe well enough: they pearced him with a ſpeare, we pearce him with reproches: they buried him in the earth, we bury him in obliuion: then he roſe againe the third day; but we ſo bury Chriſt, that not once in three daies, no not once in three weekes he ariſeth or ſhineth in our hearts. Nay, that which I am aſhamed to ſpeake, though ſome are not aſhamed to doe it, there are in the world which haue no time, not once in three months, not once in three yeares, no not once ſcarce in their whole life to thinke of Chriſt, but bury him in the perpetuall forgetfulneſſe of their careleſſe conſcience, as in a barren land: where all good things are forgotten. Wherfore let euery one as ſoone as he is tempted to any ſin, thinke ſtraightwaies that he ſees Chriſt comming towardes him, wrapt vp in white linnen cloathes, as he was buried, with a kercher bound about his head, and crying after a ghaſtly and fearefull ſort, Beware, Take heed what you doe, Deteſt ſinne, abhorre ſin: Fie vpon it, A ſhame light on it, It did once moſt vilely

and

and villanouſly murther mee; but now ſeeing my woundes are whole againe, do not (I beſeech you) do not rubbe and reuiue them with your ſinnes to make them bleed afreſh: now ſeeing the ſcepter of the kingdome of heauen is put into my hand, doe not offer mee a reede againe to mocke mee: now ſeeing my head is crowned with the pure gold of eternall glory, doe not ſet a crowne of thornes vpon it againe: now ſeeing I my ſelfe am enſtalled in the Throne of the right hand of Maieſty, doe not pull mee out of my throne, and throw mee into the graue againe, and with your ſinnes ſeale a mighty great ſtone vpon mee, to ſtifle mee, and preſſe mee, and hold mee down in death. O beloued, good beloued at his inſtance bee perſwaded, by whoſe bloud you are redeemed. Haue pitty, haue pitty vpon me poore Ieſus. Once he voluntarily, yea euen ioyfully dyed for vs, and if that one death had not been ſufficient, he would haue been content then to haue dyed a thouſand deaths more. Now hee proteſteth that the leaſt ſinne of any one Chriſtian, doth more vex him euen at the very heart, then all his dolo-

rous paines vpon the croſſe. Our ſinnes are thoſe Soldiers which take him, thoſe tormentors which whippe him, thoſe thorns which gore his head, thoſe nailes which pierce his feete, that ſpeare which ſheds his bloud, that croſſe which takes away his life. And yet if to grieue him thus continually would do vs any good, then he would be moſt glad to preferre our good, though neuer ſo little, before his owne griefe, though neuer ſo great. But it is not ſo. That one death which he willingly ſuffered, was for our ſaluation. Theſe diuers deaths which we with our ſins ſo often put him to againſt his will, do make for our greater damnatiõ. Therfore he beſeecheth vs, & I alſo being proſtrate at the very feet of euery one of you heartily in his name exhort you, if wee will haue no pitty of him, yet for the tender loue wee beare to our owne deere ſoules, that wee would not alwaies keepe him vpon the rack, and euery day vex the iuſt *Lot* with our vnlawfull deedes, that we would not any more ſhedde his pretious bloud, and treade it and trample it vnder our feet. This I aſſure you (bleſſed Chriſtians) will bee a moſt

moſt forcible meanes, not onely to terrifie and fray vs from ſinne which wee may commit hereafter, but alſo to mollifie and melt our hearts for ſinne which we haue committed heretofore, if wee conſider that the life of man, by reaſon of his ſinne, is *the death of Chriſt.* Thus you ſee that the life of man is *the life of Death, the life of the Diuel, the death of Himſelfe, the death of Chriſt.* And therefore hee ſaith in this fiftth part, Weepe not too little for your owne life. *For your ſelues, Weepe not for mee, but weepe for your ſelues.*

THE ſixth part is next, *For me for your ſelues.* Which noteth, ſeeing both the exceſſe and the want are to bee eſchewed, that therefore the true meane which we muſt keepe betweene Chriſt and our ſelues, conſiſteth in a certaine qualification of theſe two extremities. *For mee for your ſelues* both together. Weepe not too much, ſaith hee, for my death, which is *the death of Death.* Weep not too little for your own life, which is *the life of Death.* Not too much for my death, which is *the death*

of the diuell: not too little for your owne life, which is *the life of the Diuel.* Not too much for my death, which is *my life*: not too little for your owne life, which is *your death.* Not too much for my death, which is *the life of Man*: not too little for your owne life, which is *the death of Christ.* Saint *Paul* willeth the Corinthians to approue themselues by honour & dishonour. First by honour, then by dishonour. Teaching thereby that dishonourable honour is better then honourable dishonour. Yet to keepe a meane in this matter, that we must as well count it an honour to bee sometimes dishonoured with Christ, as a dishonour to be alwayes honoured without Christ. Euen so sayes our Sauiour heere, *For mee, for your selues.* First, *For mee*: then *for your selues.* Teaching thereby, that to reioyce for CHRIST, is better then to weepe for your selues. Yea to keepe a meane betwixt both, that we must as well sometimes descend out of Christ into our selues to weepe, as alwayes ascend out of our selues into Christ to reioyce. For the Apostle sayes, that we must reioyce with them that reioyce, and weepe with

with them that weepe. If my friend bee alwayes ſorrowfull, and neuer ioyfull, he hath no pleaſure by me; if he be alwayes ioyfull, and neuer ſorrowfull, I haue no proofe of him: but he is my deareſt frend, moſt delighted in me, beſt approued by me, that takes ſuch part as I doe, ſometimes reioycing, and ſometimes weeping, reioycing when I reioyce, and weeping when I weepe. The like is to be ſeene in this place. *For mee, for your ſelues.* If a Chriſtian alwayes thinke of his owne miſery, and neuer of Chriſts mercie, hee will deſpaire: if he alwayes thinke of Chriſts mercy, and neuer of his owne miſery, hee will preſume. But hee is the beſt Chriſtian, ſo hie, that hee cannot deſpaire, ſo low, that hee cannot preſume, which inclines as well to the one, as to the other, ſometimes reioycing, and ſomtimes weeping; reioycing for Chriſt, and weeping for himſelfe. A man cannot weepe too little for Chriſt, if he preſume not: a man cannot weepe too much for himſelfe, if he deſpaire not. But hee may eaſily deſpaire that weepes too much for Chriſt; and hee may eaſily preſume, that weepes too little for himſelfe. Wherfore

as in a ballance, if there be any ods in the ſcales, wee take out of that which is the heauier, and put into that which is the lighter, til there be no difference betwixt them: So here we muſt wey theſe matters well, that we our ſelues may be iuſt weight, neither too heauy for our owne miſery, nor too light for Chriſts mercie, Thus did *Dauid* when hee ſaid to God, *Hide mee vnder the ſhadow of thy wings.* What are Gods wings? His Mercy and his Iuſtice. What is the ſhadow of his wings? Our loue and our feare. Our loue is the ſhadow of his mercy, which is his right wing. Our feare is the ſhadow of his Iuſtice, which is his left wing. Now ſeeing hee that is hid vnder the right wing onely, may preſume becauſe hee hath no feare, and hee that is hid vnder the left wing onely, may deſpaire, becauſe hee hath no loue: therefore ſaith *Dauid*, Hide me, O Lord, vnder the ſhadow, not of one wing, but of both thy wings. That I may neuer deſpaire while I alwaies loue thy mercy, and reioyce for Chriſt; that I may neuer preſume while I alwayes feare thy iuſtice, and weepe for my ſelfe. A Quaile the very

ry ſame Bird which was the Iſraelites meate in the wilderneſſe, as he flies ouer the ſea, feeling himſelfe begin to be wearry, lights by the way into the ſea. Then lying at one ſide, he layes downe one wing vpon the water, and holds vp the other wing towardes heauen. Leſt hee ſhould preſume to take too long a flight at the firſt, hee wets one wing. Leſt hee ſhould deſpaire of taking a new flight afterwards, hee keepes the other wing drie. Thus muſt a Chriſtian man doe. When hee layes down the wing of feare vpon the water to weepe for himſelfe, then hee muſt hold vp the wing of loue toward heauen to reioyce for Chriſt. That his two wings may be anſwerable to Gods two wings. That as God hath two wings, the one of Mercie, the other of Iuſtice: ſo he may haue two wings, the one of ioy for Chriſt, the other of ſorrow for himſelfe. *Sem & Iapheth, Noahs* godly and dutifull children, when they ſaw their father otherwiſe then hee ſhould be, went backward and couered him. They went backward, that they might not ſee him themſelues; they couered him, that others might not ſee

him. Chriſt hanging naked vpon the Croſſe, was *the ſhame of men, and the outcaſt of the people.* Therefoce wee that are the children of God, muſt goe backeward, by abhorring them that crucified Chriſt; and yet wee muſt couer him and hide him, euen in our very hearts, by remembring and honouring his death and reſurrection. Leſt we ſhould preſume, wee muſt goe backward for feare: and yet leſt wee ſhould deſpaire, wee muſt couer him for loue. That as God hideth vs vnder the ſhadow of his wings, which are loue and feare, loue the ſhadow of his mercy, and feare the ſhadow of his iuſtice: ſo we may hide God vnder the ſhadow of our wings, which are ioy and ſorrow, ioy the ſhadow of our loue, and ſorrow the ſhadow of our feare, ioy for Chriſt, and ſorrow for our ſelues. To this ſtrange kinde of going backward, the Pſalmiſt alludeth when hee ſaith to God, *Thou haſt made my feete like Hindes feete.* A Hinde goeth not ſtill forward in one way, but as an ancient father ſpeaketh, hee iumpes croſſe out of one way into another [x]. Right ſo a Chriſtians feet muſt be like Hindes feet. He muſt iumpe croſſe

[x] *Saltum habet tranſuerſum.*

croſſe, from himſelfe to Chriſt, and then backe againe from Chriſt to himſelfe. Would you ſee ſuch a Hinde? Then mark how *Iob* footes it. That he might not deſpaire, he iumpes croſſe from himſelfe to Chriſt, and ſaith, [a] I am cleane without ſinne, I am innocent, and there is none iniquitie in mee. Heere is the mercy of Chriſt. But that hee might not preſume, hee iumpes backe againe from Chriſt to himſelfe, and ſaith, [b] O that my griefe were well weighed, and that my miſeries were laid together in the balance. Here is the miſery of man. Thus muſt we weigh the mercie of Chriſt, and the miſery of man together in the balance, and be ſure (as I ſaid before) wee make the ſcales euen, and when we weigh the reaſons why wee ſhould not weepe for Chriſt, thē we muſt weigh the reaſons alſo why we ſhould weepe for our ſelues. So wee ſhall find, for great cauſe of ioy in Chriſt, great cauſe of ſorrow in our ſelues: for greater cauſe of ioy in Chriſt, greater cauſe of ſorrow in our ſelues: for greateſt cauſe of ioy in Chriſt, greateſt cauſe of ſorrow in our ſelues: for that which is more then all, to make vs ioyfull in Chriſt,

[a] Chap. 33.9.

[b] Chap. 6.2.

Chriſt, that which is more then all m
make vs ſorrowfull in our ſelues. Th
righteouſneſſe of Chriſt is *the death o*
Death. Great cauſe of ioy in Chriſt. I
Debora reioyced when *Barack* put *Si*
ſera to flight, haue not we as great cauſ
to reioyce, ſeeing Chriſt hath put death
to flight? The ſinne of man is *the life o*
Death. Great cauſe of ſorrow in ou
ſelues. If *Anna* wept for her barren
neſſe, haue not wee as great cauſe t
weepe, ſeeing wee can conceiue nothing
but ſorrow, and bring forth iniquity vn
to death? The righteouſneſſe of Chriſt
is *the death of the Diuell*. Great cauſe o
ioy in Chriſt. If *Iudith* reioyced when
ſhee did cut of the head of *Holoferne*,
haue not we great cauſe to reioyce, ſee
ing Chriſt hath cut off the head of the
Diuell? The ſinne of man is *the life of the*
Diuell. Greater cauſe of ſorrow in our
ſelues. If *Thamar* wept, being deflou
red by her brother, haue not we greater
cauſe to weepe; ſeeing wee commit ſpi
rituall inceſt and adultery daily with
the Diuell? The righteouſneſſe of Chriſt
is *the life of himſelfe*. Greateſt cauſe of
ioy in Chriſt. If *Sara* laughed when ſhe

heard

heard ſhee ſhould haue a quicke childe in her dead wombe, is not this the greateſt cauſe of laughter which can be vnto vs, that Chriſt liued in death, and was moſt free among the dead, and could not ſee corruption in the graue? The ſinne of man is the *death of himſelfe.* Greateſt cauſe of ſorrow in our ſelues. If *Agar* wept being turned out of *Abrahams* houſe, is not this the greateſt cauſe of weeping which can be vnto vs, that our life is no life, becauſe we neuer ceaſe from ſinning, while wee are heere pilgrimes and ſtrangers, exiled and baniſhed out of our fathers houſe in heauen? The righteouſneſſe of Chriſt is *the life of man.* This is more then all to make vs ioyfull in Chriſt. If Queene *Eſter* did reioyce, as Queene *Elizabeth* doth at this day (whom God for his mercies ſake euer ſaue and preſerue, and let all the people ſay *Amen*) becauſe ſhe deliuered her people from thraldome and deſtruction, can any thing in the world then make vs more ioyfull then this, that wee being curſed in our ſelues, are bleſſed in Chriſt; being embaſed in our ſelues, are exalted in Chriſt; being condemned in our

our ſelues are iuſtified in Chriſt, being dead in our ſelues, are aliue in Chriſt? The ſinne of Man is *the death of Chriſt*. This is more then all to make vs ſorrowfull in our ſelues. If the Virgin *Mary* wept ſo ſore for the death of her ſonne Ieſus, as though her tender heart had been ſtabbed and pierſt through with a ſharpe ſword (as *Simeon* ſpeaketh.) Can any thing in the world then, make vs more ſorrowful then this, that Chriſt being bleſſed in himſelfe, was curſed for vs; being exalted in himſelfe, was embaſed for vs; being iuſtified in himſelfe, was condemned for vs; being aliue in himſelfe, was dead for vs? O deere brother, bleſſed Chriſtian, whoſoeuer thou art, if thou be too ſorrowfull at any time, remember what Chriſt hath done for thee; how louingly, how kindly, he hath dealt with thee, and thou wilt ſoone bee glad: if thou bee too ioyfull at any time, remember what thou haſt done againſt Chriſt, how vngratefully, how wretchedly thou haſt dealt with him, and thou wilt ſoone be ſorry. So ſhall we neuer ſuffer ſhipwracke of faith, either by too much ſorow, as *Eſau* did, who ſought the

the bleſſing *with teares*, weeping for himſelfe, not reioycing for Chriſt: or elſe by too much ioy, as *Herod* did, who heard the Baptiſt *gladly*, reioycing for Chriſt, not weeping for himſelfe. But euen as a ſhip, being neither too heauily burthened, nor too lightly balanced, feareth neither waues nor windes, but ſaileth ſafely to the hauen: ſo we being neither too heauy for our owne miſery, nor too light for Chriſts mercy, but ioyning *for mee for your ſelues* both together, ſhall neither bee drowned with the waues of deſparation, nor puffed vp with the windes of preſumption, but wee ſhall ſaile ſafely in the Arke of *Noah*, vpon the Sea of this world, till wee arriue at the Hauen of all happineſſe in Heauen. And this is the right moderation we muſt keepe betweene Chriſt and our ſelues, as appeareth in this ſixth part, *For mee for your ſelues*, both together. *Weepe not for mee, but weepe for your ſelues.*

THe ſeuenth part followeth, *Weepe not for me.* Wherin we muſt conſider three vertues that were in Chriſt. Wiſedome

dome, Benignitie, Magnanimitie. For Wiſedome hee ſaith, *Weepe not.* For Benignitie, *Not you.* For Magnanimitie, *Not for me.* Not weepe: Not you: Not for me. *Weepe not for me.* Firſt for Wiſedome, he ſaith, *Weepe not.* Saint *Auſtin* hath a very excellent ſentence, and it is this; [d] Chriſt vpon his croſſe did read vs a Lecture, like a Doctor in his chaire. Indeed in that learned lecture of his, he deliuered vnto vs many notable poynts of wiſedome. And one eſpecially we haue here, whereby wee are inſtructed how we ſhould be affected towards the dead. For if we muſt not weepe immoderately for the death of Chriſt, then we muſt not greiue our ſelues greatly for the death of any Chriſtian. The ancient Italians vſed to mourne for their dead ten moneths: the Egyptians ſeuentie two dayes; the Erhiopians forty daies; the antient Germanes, thirty daies; the Lacedemonians, eleuen daies [e] But the Athenians and the Romanes, which were in their time counted the wiſeſt men in the world, were much more moderate. For the Athenians had a law giuen them by *Solon* their law-giuer, which did forbid

[d] *Crux Chriſti pendentis, Cathedra fuit docentis.*

[e] *Iohannes Bohemus de morib Gen.*

bid mourning at burials. The Romanes likewiſe had a law in their twelue tables which did forbid to make any exclamations or outeries at funerals[f]. Yea the third Councell holden at *Toledo* in *Spaine*, the one & twentith Canon of the Councell, flatly decreeth, that Chriſtians ſhould be brought to their graues onely with ſinging and reioycing[g]. Becauſe, quoth the Councell, the Apoſtle to the *Theſſalonians*, ſaith; I will not haue you ignorant brethren, concerning them which are aſleepe, that you ſorrow not, euen as others which haue no hope. Therefore *Cuthertus* who was Archbiſhop of Canterbury, long before the Conqueſt[h], at his death, charged that no lamentation ſhould bee made for him. And *Ierome* writeth, that when the dead body of *Paul* the Eremite was brought forth, holy *Anthony* did ſing Hymnes and Pſalmes according to the Chriſtian[i] tradition. And that when *Paula* a deuout widow, was[k] buried, the Biſhoppes did bring her forth with ſinging. And that when *Fabiola* was buried, Pſalmes were ſung, and *Haleluiah* was chanted out ſo loud, that it did ſhake the ſeeling of the Church

[f] *Leſſum habere funeris ergò.*

[g] *Cum canticis ſolummodo & Pſallentium vocib.*

[h] *Floruit regnauit Egberto, An. Dom. 747.*

[i] *Prolato foras corpore Hymnos & Pſalmos de Chriſtiana traditione decantabat. In vita Pauli Eremi.*

[k] *Pontifices choros pſallentium ducebant. In Epitaphio Paulæ*

Church. [l] I grant indeed wee may ſorrow and weep for the wicked, not onely when they are dead, but euen when they are aliue. But we muſt ſing and reioyce for the godly, not onely when they are aliue, but euen when they are dead. And why? Becauſe they being aliue, are dead: but theſe being dead, are aliue. According to that ſaying of the Hebrew Rabbins, [m] The godly euen in their death are aliue: but the wicked euen in their life are dead. Therefore *Dauid*, when his ſonne *Abſolon* died, whom he knew to bee a wicked man, wept for him, ſaying, *Abſolon* my ſonne, O my ſonne *Abſolon*, would to *God* I had died for thee. But when his yong ſon died, whom he knew to be an innocent babe, hee was well apaid, and aroſe from the ground, and annoynted his face, and looked cheerefully, and ſaid, I ſhall goe to him, he cannot returne to me. Whereby he warranteth that of *Fulgentius*, who ſaith, That the godly deceaſed are not loſt for euer, but left for a time [n], not gone away from vs, but ſent to God before vs. For if that bee true which *Ignatius* ſaith, That life without Chriſt is death, [o] then this is true alſo

[l] *Sonabant Pſalmi & aurata templorum roboans in ſublime quatiebat Haleluia. In Epitaphio Fabiolæ. Vide præterea Sulpitium in vita Martini Areopag. Et Euſeb. Hierar. eccleſ. c. 7.*

[m] *Tſaddikim bemotham caiym, &c.*

[n] *Non amiſſi, ſed præmiſſi.*

[o] Θάνατος ἐστὶν ἄνευ Χριστοῦ ζωὴ

alſo which I ſhall ſay, That death, with, and in Chriſt, is life. The deathes of the Saints are no funerals, but triumphs,[p] So that in reſpect of vs which are aliue, it is a very charitable cuſtome, yea it is a very honourable cuſtome to giue mourning cloakes and gownes. But in reſpect of them that are dead, it is altogether needleſſe. For what need wee weare blacke mourning cloakes in ſigne of ſorrow, ſeeing (as it is in the Reuelation) they weare white long robes in token of triumph? Therefore *Chryſoſtome* ſaith[q], It becommeth vs that are Chriſtians, at the death of Chriſtians rather to reioyce as at a triumph, then to weepe as at a tragedy. For, ſaies *Ierom*[r], We may indeed wiſh for them, becauſe they are not with vs; but we muſt not weepe for them becauſe they are with God. Loue I grant commands vs. Well, be it ſo. What then? But yet faith forbids vs to weepe for the dead[s]. And therefore *Paulinus* ſaith[t], Though wee may, notwithſtanding our faith, performe to the dead the duties of loue, yet wee muſt firſt, notwithſtanding our loue, affoord to our ſelues the comforts of faith. So, if wee ſhed ſome

[p] *Exercitia ſunt iſta non funera. Cypr.*

[q] Οὐ δακρύων ἄξια ἡ τελευτὴ τῶν ἁγίων ἀλλὰ χαρᾶς

[r] *Deſiderandi ſunt vt abſentes non deplorandi vt mortui.*

[s] *Pietas plorare iubet, fides pro deſunctis lugere vetat. Iſidorus.*

[t] *Salua fide pietatis officia pendamus, ſalua pietate fidei gaudia præferamus.*

[u] *Erunt non doloris illices, ſed indices pietatis.*

few teares, which run ſoftly like the waters of Silo, no force ſaies *Ambroſe* [u], They will not bewray in vs any want of faith, but onely teſtifie an aboundance of loue. Thus and no otherwiſe did *Abraham* weepe for *Sara* his wife; *Eleazar* for *Aaron* his father; *Rebecca* for *Debora* her nurſe: *Ioſeph* for *Iacob* his father: *Bethſhaba* for *Vrias* her husband: *Chriſt* for *Lazarus* his friend. And here in wonderfull *wiſedome* he teacheth vs how ſparing we ought to be in weeping for the death of our godly friends, conſidering our good hope that are aliue, and their good happe that are dead. As if the very dead body whom ſome of you perhaps euen at this preſent ſo ſeriouſly think of, and ſo much lament for, ſhould now ſuddenly ariſe out of the graue, and ſteppe into the Pulpit and preach, and ſay vnto you, *Weepe not for mee, but weepe for your ſelues.* You indeed as yet remaine in this vale of miſery, where you ſinne daily and hourely againſt God, where continually you feele afflictions and puniſhments due to your ſins: where laſtly you are depriued of the glory of God: of the ſociety of the Saints, of the ioyes of

of heauen. Therefore (if you will) *weepe for your ſelues, but weepe not for me.* I am in that ſtate of perfection where I neuer ſinne, but alwayes praiſe and laud the Lord. I am out of the compaſſe of all calamities, not to be touched with any trouble. I euermore behold the amiable and the louing countenance of Chriſt: and though I come not very neere him, yet ſo farre forth I ſee him, as this ſight alone is ſufficient to make mee euery way a happy man. Thus would the very dead, if they ſhould riſe againe, ſpeake vnto vs. But wee will not any longer diſquiet the dead, or diſturbe them which ſo ſweetly ſleepe in Chriſt. Certainly, either this that hath been ſpoken will perſwade vs, or elſe (as our Sauiour ſaith) though one ſhould riſe from the dead, wee would not beleeue. For if theſe ancient and holy Fathers, *Fulgentius, Ignatius, Cyprian, Chryſoſtome, Ierome, Iſidore, Paulinus, Ambroſius*, ſhould now all ariſe, they would (I aſſure you, ſay no other thing, but euen as you haue heard them ſpeake alreadie in thoſe ſentences and allegations which I haue quoted and cited out of them. The

ſumme of al which is this, That it is great folly and childiſhneſſe to weepe immoderately for the dead, and that it is on the other ſide a hie point of wiſedome to be moderate in this matter; conſidering our Lord going here to his death, teacheth his friends not to weepe for him, in that he ſaith, *weepe not, weepe not for me.* Thus much for his Wiſedome.

Now for Benignitie hee ſayes, *Not you.* For though the perſon bee not expreſſed in the Engliſh, yet in the Greeke verbe it is implied. Weepe not, as if it were, Weepe *not you.* Which Benignitie appeared, in that among all his vntolerable troubles, nothing troubled him ſo much, as that his friends were troubled for his troubles. And yet (as it ſhould ſeeme) they of all other had greateſt cauſe thus to bee grieued. All the people wept for *Moſes* death: All Egypt for *Ioſephs* death: all Iſrael for *Ioſias* his death: all the Church for *Stephens* death. But a million of *Moſeſſes*, of *Ioſephs*, of *Ioſiaſſes*, of *Stephens*, are not comparable to Chriſt. The women of Troy wept for the death of worthy *Hector* their valiant Captaine, making this the

the foot of their dolefull ditty, *wee weepe for Hector*[x]. How much more then ought theſe women of Ieruſalem to weepe for the death of their captaine *Chriſt*? Al the widowes lamented the death of *Dorcas*, becauſe in her life time ſhee made them coates and garments. And had not theſe women then far greater reaſon to lament the death of Chriſt, who made euery one of them a wedding garment, wherein he did marry them to himſelfe? Yee daughters of Iſrael, ſaith *Dauid*, weepe for *Saul*, who cloathed you with Scarlet. How much more then ought theſe daughters of Ieruſalem to weepe for Chriſt, who clothed euery one of them with Scarlet, and with the royall robe of his righteouſneſſe, yea and gaue his owne deare ſelfe vnto them, that they might put on the Lord Ieſus? When Chriſt was born, the night was turned into day, as it was propheſied[y], Then ſhall the night ſhine as the day. But when Chriſt was crucified, the day was turned into night, as it was propheſied, [z] Then ſhall the Sun go downe at noone day. The *Sunne* therefore wept for Chriſt. As *Hamons* face was couered when hee was condemned

[x] *Hectora flemus, Seneca in Troade, actu primo.*

[y] Pſa. 139. 12.

[z] Amos 8. 9.

to die; ſo the ſuns face was couered when Chriſt was condemned to die. The *temple* alſo wept for Chriſt. As *Dauid* rent his garment when he heard of *Ionathans* death: ſo the temple rent his vaile when it heard of Chriſts death. The *graues* likewiſe wept for Chriſt. As the King of *Niniue* threw vp duſt vpon his head whē he and his ſubiects were appointed to die: ſo the graues opened, and threw vp duſt vpon their heads when Chriſt was appointed to die. The *ſtones* laſtly wept for Chriſt. As *Iob* cut his haire when he heard of his childrens death: ſo the ſtones were cut in preces, and clouen aſunder when they heard of Chriſts death. An Aſſe carrying Chriſt into Ieruſalem, the children ſung moſt merrily; Chriſt carrying his croſſe out of Ieruſalem, the women wept moſt mournfully. If thoſe children had held their peace, and not ſung (as our Sauiour there proteſteth) the very ſtones would haue ſung out the praiſe of Chriſt. If theſe womē had held their peace, & not cried, the very ſtones would haue cried for the death of Chriſt. Or rather indeed as ſoone as euer theſe women left weeping, becauſe Chriſt bad

bad them, ſtraight wayes the ſtones fell a weeping before Chriſt bad them. And what heart of man then could here haue refrained from weeping, though it had been harder then any ſtone, ſeeing the hard ſtones before his eyes thus diſſolued and diſtilled into teares? Yet behold the *benignity* & louing kindnes of Chriſt, Chriſt died, not for the *Sunne*: not for the *Temple*: not for the *Graues*: not for the *ſtones*: but for vs men, and for our ſaluation he died. Yet he ſuffereth theſe ſenſeles creatures to weep, and to haue a liuely feeling of his death, though they had no benefit by his death. But being content himſelfe to ſhed his deareſt, and his beſt bloud for vs, yet will not ſuffer vs in recompence to ſhed ſo much as one little teare for him. No, no, ſaies he, I will beare all the ſorrow, you ſhall haue only ioy: and though I die and ſhed my very heart bloud for you, yet you ſhall not ſo much as weepe, or ſhed the leaſt teare for me. *Not you, weepe not for me.* Thus much for his *Benignitie*.

Laſtly, for *Magnanimitie* he ſayes, *Not for mee*. Strange ſtoutneſſe and courage. Eſpecially in him that was other-

wiſe ſo milde, and ſo meeke a lambe. But here the cauſe & quarrell being ours, & he fighting for the ſaluatiō of our ſoules, there is no rule with him, he plaies the Lion whereſoeuer he goes. For holding now in his hand the cup of trembling, and being ready to drinke vp the very dregs of it, yet neither his hand nor his heart trembleth. *Ennius* the Poet, as *Tullie* teſtifieth, could ſay thus much. *Let no man weepe for my death* [a]. And Saint *Laurence* the Martyr, as *Prudentius* witneſſeth, *Do not weepe for my departure* [b]. But as *Ennius* or any other Pagan could neuer come neere Chriſtians in true magnanimitie: So S. *Laurence*, or any other Chriſtian could neuer come neere Chriſt. The bleſſed Apoſtle S. *Paul* of any that euer I heard of, commeth neereſt to him: going toward *Ieruſalē*, what do you ſaies he, weeping & breaking my heart, for I am ready not only to be bound, but euen to die alſo for the name of the *Lord Ieſus*? Euen ſo ſaith Chriſt here, or rather indeed not ſo, but a thouſand times more couragiouſly. Going out of *Ieruſalem*, what do you (ſaies hee) weeping and breaking my heart? for I am ready, not

[a] *Nemo me lacrymis decoret*

[b] *Deſiſte diſceſſu meo ſtetum dolenter fundere.*

not onely to bee bound, but euen to die alſo for the ſaluation of man? He knew well enough his paſſion would be a new kind of transfiguration vnto him. For at his transfigurarion he was accompanied with his deere Diſciples, *Peter*, *Iames*, and *Iohn*: but at his paſſion *Peter* denied him, *Iames* and *Iohn* forſooke him. And there he was vpon mount *Tabor*, which ſmelled ſweetly of hearbs and flowers: but here he was vpon mount *Caluary*, which ſmelled loathſomly of bones and dead mens ſculs. And there his face did ſhine as the Sun: but here his face was couered, nay it was buffeted and ſpit vpon. And there his garments were white as the light: but here his garments were parted, nay they were like *Ioſephs* coate, all embrewed in bloud, and he himſelfe ſtript ſtark naked. And there he was betweene two famous Prophets, *Moſes* and *Elias*: but here when they thought hee called for *Elias* to helpe him, *Elias* would not come, nay he was between two theeues, the one at his right hand, the other at his left. And there his Father ſpake moſt ioyfully to him from heauen, This is my beloued Sonne, in whom only I am pleaſed;

sed; but here he screeched most lamentably to his Father from the Crosse, My God, my God, why hast thou forsaken me? Yet behold, behold, the Magnanimitie of Christ. Christ knew well enough before hand of all this fearefull and horrible passion prepared for him, wherein he was not transfigured, as before, but disfigured, so as neuer was any man. Yet nothing could moue him. This cowardlinesse of his Disciples, this noisomnesse of the place, these diuellish buffets vpon his bare face, these bloudy wounds vpon his naked body, these vile theeues, these hideous screeches, could not one whit daunt his heroicall heart. But euen as a noble Champion hauing already had a legge and an arme slasht off, when all the stage in admiration of his valour & manhood, cries, *Saue the Man, saue the man*, yet puts out himselfe, and standing vpon one legge, and striking with one arme, fights stil as stoutly as if he had neuer been hurt at all: so Christ hauing bin scorned and scourged already, when the whole theater of heauen and earth wept for him, yea when the powers aboue the heauen came downe, and the dead vnder

the

the earth roſe vp to mone and pitty him, only he himſelfe would neither aske any fauour of others, nor yet ſhew any fauour to himſelfe, but was very angry, & called him Sathan that gaue him ſuch counſell; Yea though all the Saints in heauen and earth did bleed at the very heart [c] in a manner as much as hee himſelfe did vpon the croſſe, to ſee ſo good a man ſo ſhamefully deſpighted, yet nothing could ſtay him, but ſtill he went on forward as pleaſantly and as cheerefully as to any banket or feaſt, to this moſt rufull and dreadfull death. O ſweet Ieſus, O my deare Lord, forgiue me, I humbly beſeech thee for thy mercy ſake, forgiue mee this one fault. Thou wilt neither weep thy ſelfe, nor yet ſuffer me to weep for thy death. But I am contrariwiſe affected. Though I do not ſee thee at this preſent led as a Lambe to the ſlaughter, yet onely meditating of thy death ſo many hundred yeares after, I cannot poſſibly refraine from weeping. Yea by ſo much the more do I lament and mourn, by how much the more I ſee thee ioyfull & glad. Come forth yee daughters of *Sion*, ſaith hee [d], and behold King *Salomon* with

[c] *Cœlum & terra compatiuntur ei. Anſelmus in ſpeculo Euangel. ſerm. cap.* 13.

[d] Cant. 3. 11.

with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his hart. As if he ſhould haue ſaid, Come forth yee daughters of Ieruſalem, and behold Ieſus Chriſt with the crowne of thorns, wherewith the Synagogue of the Iewes crowned him in the day of his paſſion, and in the day of his death vpon the Croſſe. He calleth the day of his paſſion the day of his marriage, and the day of his death vpon the croſſe, the day of the gladneſſe of his heart. Thus you ſee in this ſeuenth part, the Wiſedome, the Benignitie, the Magnanimitie of Chriſt, in that he ſaith, Not weepe, Not you, Not for me. *Weepe not for me. Weepe not for me, but weepe for your ſelues.*

THE eighth part, which is the laſt, now onely remaineth. *But weepe for your ſelues:* Wherein wee muſt conſider likewiſe three vertues that ought to be in vs: Deuotion, Compunction, Compaſſion. For Deuotion hee ſayth, *But weepe.* For Compunction, *But you.* For Compaſſion, *But for your ſelues.* But weepe; But you; But for your ſelues.

But

But weepe for your ſelues. Firſt for Deuotion, hee ſaith, *But weepe.* Deuotion generally is a ſupernaturall dexteritie, wrought by the Holy Ghoſt, in the heart of a deuout man, whereby hee is made prompt and ready to performe all thoſe duties which appertaine to the ſeruice of God. As a man may bee ſaid to bee deuout in Preaching, deuout in hearing, deuout in making prayers, deuout in giuing Almes. But here eſpecially by Deuotion, I vnderſtand a certaine ſoftneſſe and tenderneſſe of the heart, which oftentimes is reſolued into teares, conſidering the miſchiefes and miſeries of this world. For if Chriſt in this place wiſheth them of Ieruſalem to weepe for themſelues, and did himſelfe elſ-where weep for Ieruſalem, ſaying, O Ieruſalem, Ieruſalem, how often would I, but you would not? How much more then ought wee to weepe for the wretchedneſſe of this world? They of Ieruſalem were carried captiue into Babylon. That captiuitie of Babylon endured ſeuenty yeares, or threeſcore & ten yeares. Now iuſt ſo long laſteth our life. As the Pſalmiſt ſaith; The dayes of our life are three-

threescore yeares and ten. So that by this account, our whole time in this world, is noting else but the captiuity of Babylon. Therefore we may well say, By the waters of Babylon wee sate downe and wept, when we remembred thee, O Sion. And, My teares haue been my meate day and night, while they said vnto me, Where is now thy God? And, Woe is me that I am constrained to dwell in Meshek, and to haue my habitation among the tents of Kedar. We reade that King *Edward* the third, hauing the King of Scots and the French King his prisoners here in England both together at one time, held royall iusts in Smithfield. The iusts being ended, hee feasted both the Kings most sumptuously at supper. After supper perceiuing the French King to be sad and pensiue, hee desired him to be merry, as others were. To whom the French King answered, [e] How shall wee sing songs in a strange land? If the French King after all this princely pastime, and stately entertainment, tooke it so heauily to heart, that hee was kept prisoner out of his owne country: how much more then ought we to mourne for our capti-

[e] *Quomodo cantabimus cantica in terra aliena?*

captiuity? Especially seeing neither we haue such welcome in the world as hee had in England, neither yet is England so farre from France, as Heauen is distant from them both. Ierusalem was once finally sacked by *Titus* and *Vespasian*, whereas besides an infinite number which were otherwise spoyled, ten hundred thousand men, ten hundred thousand men (I say) were slaine down-right altogether, as *Iosephus* a Greeke Writer, and *Iosippus* an Hebrew Author testifie. But that which happened once to them, happeneth euery day to vs. We die daily [f]. Our whole life is nothing else but such a spoyle and sackage. And among all the miseries of this life, nothing is more miserable then this life it selfe. For euen those things which might be most comfortable vnto vs, as we vse them, do breed vs much sorrow. Learning and knowledge, a great delight. Yet *Solomon* sayth, Hee that addeth knowledge, addeth sorrow. Wealth and riches, a good complement. Yet Saint *Iames* saith, Goe to now you rich men, weepe and howle for the miseries which shall come vpon you. So that the onely happinesse

[f] 1. Cor. 15. 31

pineſſe wee can haue in this life, is a deuout and a godly bewailing of our vnhappines. Which made our Sauiour ſay, Woe be to you that laugh now, for you ſhall waile and weepe. But on the other ſide, bleſſed are they that mourne now, for they ſhall bee comforted. Therefore holy *Iob* deſireth God to ſpare him a little, & let him liue a while longer. Wherfore? That hee might laugh? That hee might be merry? No,[g] but ſaith hee, that I may weepe for my woe and griefe. He thought a man could not haue time enough in this life, though it were neuer ſo long, to lament and rue the miſeries of this life, though it were neuer ſo ſhort. For if euery creature doe ſigh and grone in it ſelf[h]; if the very earth wch we tread vnder our feet, do mourne and pine away in ſorrow, for the heauy burthen of our ſinnes, wherewith it is almoſt weighed and preſſed downe to hell: how much more then ought wee, hauing the firſt fruits of the ſpirit, to haue alſo true *deuotion* in weeping for our miſerable eſtate in this world, according to this, *But weepe, but weepe for your ſelues.* Thus much for our Deuotion.

[g] *Vt plangam dolorem meum.*

[h] Rom. 8. 22.

Now

Now for Compunction he ſayes, *But you.* The perſon is implied in the Greeke word, which ſignifies to weepe as they doe which haue a broken and a contrite heart [i]. Which weeping at the very heart it commanded in the fourth Pſalme. For whereas we commonly read it, bee ſtill in your chambers, the Septuagint interpret it, haue *compunction* in your chambers. Now the hebrew word which they tranſlate, haue *compunction*, doth ſignifie to be prickt to the quicke, till the bloud follow againe [k]. And by Chambers our Hearts are meant. As when thou praieſt, enter into thy chamber, that is, into the ſilence and ſecreſie of thine heart. So that Haue *compunction* in your chambers, is as much as if hee ſhould haue ſaid, Bleed you inwardly at the heart. Our teares muſt not be Crocodiles teares. For as is praying from the teeth outward; ſo is weeping from the eyes outward. But ſaith *Bernard*, wee muſt be let bloud, and haue a veine opened with the launce of *compunction* [l]. And this veine alſo muſt not be the liuer veine, or any other veine but the heart veine onely [m]. Whereupon *Dauid* ſaith, I roared for the very griefe

[i] Κλαίω ἀπὸ τοῦ κλάω *frango*

[k] *Dómmu à Dam ſanguis.*

[l] *Scindatur & aperitur vena ferro compunctionis. Ber. in ſerm. p.* 133.

[m] *Non corporis, ſed cordis. Fulgen.*

of my heart [n]. And againe, My heart droppeth for heauineſſe [o]. Not that his heart dropt indeed. But becauſe the teares which hee ſhed, were not drops of water, running from the eyes which may be ſoone forced with onions or ſuch like, but drops of bloud iſſuing from the heart, ſuch as Chriſt did ſweate in the Garden. For theſe (no doubt) are true teares, which are the bloud of a wounded heart [p]. So that the heart muſt firſt bee rent, and deeply wounded, before the eye can vnfainedly weepe. But in caſe our ſins fall vpon vs like theeues, and wound vs at the very heart, & leaue vs halfe dead; and make vs powre out the bloud of true teares, then by and by wil Chriſt powre in the wine and oyle of gladnes. Therefore ſaies a good Father, [q] I had rather feele the touch of Compunctiõ, then know the truth of a definition. For the heart of a Chriſtian being a while caſt downe in ſorrow, is ſoone after raiſed vp in ioy, & taketh his former *compunction* not as a puniſhment, but as a preferment, and is right glad to bee afflicted, becauſe he ſees, that as the more the waters did riſe, the higher the Arke was

[n] Pſal. 38.8.
[o] Pſal. 119.28.
[p] *Sanguis vulnerati cordis. Aug. Epiſt. 199.*
[q] *Malo ſentire compunctionem quam ſcire definitionem.*

was lifted vp; after the ſame ſort the more his ſorrowes increaſe, the higher his heart is lifted vp to God[r]. Wherupon *Ierome* affirmeth, that this compunction doth ſupple and ſoften our hearts, when it pierceth & afflicteth them[s]: which we may ſee plainely in Saint *Paul*. All the while his heart was hardened and ſeared with a hot Iron, hee plaid the wilde colt (as I may ſay) without any remorſe or griefe, *kicking againſt the pricks*. But when it pleaſed God to take out of his breaſt that heart of ſtone (to vſe the Prophets words) & to giue him a heart of fleſh for it, then he did not any more kick againſt the pricks, but onely one *ſtimulus carnis* the angell of Satan was ſufficient to bridle him, and tame him, and rule him a-right. For euen as a bladder if it be prickt all the wind and emptineſſe voideth out of it: ſemblably S. *Pauls* holy heart being prickt, and bleeding inwardly for his ſinnes, was freed of all vanity and pride, of all conceitedneſſe and folly. Wherfore as the men of Iudea and Ieruſalem were pricked in their hearts[t]: ſo muſt we haue true compunction in bleeding and weeping at the heart, according to this, *But*

[r] *Cum per fletum mens ad ſumma rapitur, compunctionis ſuæ pœnam gaudens miratur, & libet affligi, quia afflictione ſua conſpicit ſe ad alta ſubleuari.*

[s] *Dum pungit vngit.*

[t] *Actor. 2. 37.*

you, But weepe for your ſelues. Thus much for our Compunction.

Laſtly, for Compaſſion, hee ſayes, *But for your ſelues.* It is good to pitty others, and to wipe away the very teares from their eyes with the ſpunge of Compaſſion [u]. So ſayes *Iob* [x], Did I not weepe with him that was in trouble? And was not mine heart in heauineſſe for the poore? But yet the greateſt Compaſſion is to ſhew pittie towardes thy ſelfe. As *Eccleſiaſticus* ſayes [y], Haue compaſſion on thine owne ſoule, if thou minde to pleaſe God. Thus did the Publican. Beeing moſt deſirous to pleaſe God, when he did pray to God, he ſaid, Lord bee mercifull vnto mee a ſinner. The Phariſee was very ſorry for the Publican, and ſaid, Lord, I thanke thee, I am not as this Publican. But the Publican was ſorry for himſelfe. Euen as the high Prieſt in the law did offer firſt for his owne ſinnes, and then for the ſinnes of the people [z]: after the ſame faſhion this Publican did firſt offer the ſacrifice of prayer for his owne ſinnes, and then afterward he praied for others. Therfore he that durſt not lift vp his eyes to heauen

[u] Σπόγγῳ συμπαθείας Chryſ.

[x] Iob.30.25.

[y] *Miſerere animæ tuæ placens Deo.ca.30.v.23*

[z] Heb.5.3.

uen, did yet draw downe heauen to his eyes: and did enforce God alſo to haue *compaſſion* on him, becauſe hee had firſt *compaſſion* on himſelfe. For looke how *Peters* cock did clap his owne ſides with his wings, and wakened himſelfe before hee wakened *Peter*: in like manner thou muſt ſmite thine owne breaſt with the Publican, and clap thine owne ſides with the cocke, before thou cry or crow to others. *Abrahams* ſeruant did drinke himſelfe before hee gaue his Camels drinke [a]: right ſo the wiſe man aduiſeth thee [b], firſt for thy ſelfe, To drinke the waters of thy ceſterne, and the riuers in the middeſt of thine owne well: then for thy Camels, To let thy fountaines flow forth, & thy riuers of water in the ſtreets. Thou muſt firſt pledge Chriſt in his cup, and drinke one hearty draught of teares for thy ſelfe, and then thou maiſt drinke to others afterward. For if thine eye bee ſingle, all thy body is full of light. But if thou haue a beame in thine owne eye, and yet wouldeſt take a mote out of thy brothers eye; all thy body is full of darknes. Whereas the way were firſt to weep out, and waſh out that great beame

[a] Gen. 24. 19.
[b] Prou. 5. 15.

which is in thine owne eye, that ſo thine eye being more ſingle, thou mayeſt ſee cleerely to take a little mote out of thy brothers eye. Otherwiſe thou ſhalt bee like thoſe Hagges or Fairies (called in latine *Lamiæ*) which we haue heard of in old time, who (as they ſay) could ſee well enough abroad, but when they came home, vſed to put vp their eyes in a boxe. And then Chriſt will ſay to thee as he did to one elſe-where, *Goe to thine owne houſe* [c]. Doe not prie into other mens faults abroade, and put vp thine eyes in a boxe when thou art at home; but rather ſhut thine eyes abroad, and open them at home. Bee not like *Crates Thebanus*, who was called a *Doore opener* [d], becauſe he vſed to ruſh into euery other mans houſe; and there to find fault with whatſoeuer was amiſſe: but rather looke to thine owne houſe, look to thine own hart, weep for thine own life, weep for thine owne ſelfe. Many doe turne Chriſts, *ſed vos pro vobis*, into *Virgils ſic vos non vobis*. They can ſtumble at a ſtraw and leape ouer a block. They can ſwallow a Camel, and ſtraine a gnat. Though their own backes be ſurcharged, and ouer-

[c] *Abi in domũ tuam. Mar. 5.*

[d] *Cognominatus Laert. us.*

uerloaden with ill-fauoured lumpes of ſinne, like Camels bunches, yet their backes are broade enough to beare all that, they neuer feele it, they make no bones of it, they can ſwallow it downe very well without any drinke of teares. But if they ſee no more then a little gnat ſitting vpon their brothers coat, by and by they finde a hole in his coate, they muſt needs (forſooth) weepe for it, and alwayes vrge it, and preſſe it very ſore, and ſtraine it through their teares. Such are the wicked ignorant Brownists, and other like factious Nouices of this age. They tell vs they weepe daily for the ruine of Sion, and for the deſolation of our Church. But our Church anſwereth them, as ſhee hath heard her ſpouſe Ieſus Chriſt ſay in a like caſe, *Weepe not for me, but weepe for your ſelues.* I, ſayes our Church, was neuer more glorious in this Realme of England heeretofore, [e] neuer am like to bee hereafter, then I am at this day. And there is no one poynt of Doctrine, or Diſcipline which I maintaine, that hath not beene within this fortie yeares confirmed, and beſprinkled, and euen ena-

[e] *Foxus in prima conſideratione ad Proteſtantes præfixa Actis. & in prima perſecutione primitiuæ eccleſiæ. p. 32.*

enamuled with the very bloud of as bleſſed Saints, our owne deere Countreymen, as holy Martyrs as euer did hold vp innocent hands to God. Therefore *Weepe not for mee, but weepe for your ſelues.* You indeede haue departed not onely from this Church, of which you make ſo ſlight: but alſo from the Primitiue Church, of which you talke ſo much. The order of the Primitiue Church is ſet downe in the Actes[f]. They continued daily with one accord in the temple, and breaking bread at home, did eate their meat together with gladnes and ſingleneſſe of heart. So then in the Primitiue Church they continued daily with one accord in the temple: you runne out of the temple, and refuſe to pray with vs. In the Primitiue Church they did breake bread at home: you breke peace abroad. In the Primitiue Church they did eate their meat together with gladneſſe and ſingleneſſe of heart: you haue turned all ſingleneſſe into ſingularitie. You (ſayes our Church to the Browniſtes) You are thoſe Donatiſts of whom Saint *Auſten* ſpeaketh[g], who by their impious arguments would take away from vs euen

[f] *Actorum ca. v.46.*

[g] *Qui nobis etiam orationem dominicam impijs diſputationibus conantur auferre. epiſt. 92. ad Ianuarium.*

uen the Lords prayer. So would the Browniſts. You are thoſe Neſtorians of whom *Caſſianus* ſpeaketh, [h] who becauſe they will not bee as all men are, therefore would haue all men be as they are. So would the Browniſts. You are thoſe Sectaries of whome *Nazianzene* ſpeaketh [i], who make a ſtirre about matters of no importance, very vnlearnedly, and yet very impudently. So doe the Browniſts. You are thoſe Schiſmatikes of whom *Irenæus* ſpeaketh [k], who for light and trifling quarrels, rent and teare the great and glorious body of Chriſt. So doe the Browniſts. You are thoſe Luciferans of whome Saint *Ierome* ſpeaketh [l], who make it a common word in their mouthes, to ſay, That the Church is now become a Stewes. So ſay the Browniſts. You are thoſe heretikes of whom *Bernard* ſpeaketh [m], who ſay, That all wee, or at the leaſt wiſe the moſt part of vs, which are of the Church, are no better then dogges, or hogges. So ſay the Browniſts. You are thoſe Audians of whom *Epiphanius* ſpeaketh [n], who being buſie-bodies themſelues, and Biſhops in other mens dioceſſes, yet think much

h *Qui quia eſſe nolunt quod omnes ſunt, cupiunt omnes eſſe quod ipſi volunt. De incarnatione, l. 6. c. 4*

i Οἱ δὲ μίκρων πολεμοῦντες λαὶ ἀμαθῶς, καὶ θερμῶς. *Orat. Apol. p. 28.*

k *Qui propter modicas & quaſlibet cauſas magnum & glorioſum Chriſti corpus conſcindunt. l. 4. c. 62.*

l *Quibus familiare eſt dicere factum de Eccleſia lupanar. Dialo contra Luciferanos, prope initium.*

m *Qui omnes qui de Eccleſia ſunt, canes cenſent & porcos. Epiſt. 65.*

n Οἱ ἑαυτοὺς ἀφορίζοντες διὰ τὸ μὴ συγκοινωνεῖν ἐπισκόποις. *Anchor. p. 475.*

much that reuerend and learned Biſhops ſhould beare rule in their owne dioceſſe. So doe the Browniſts. You are thoſe murmurers againſt *Moſes*, of whom *Optatus* ſpeaketh, ° who were buried before they were dead, becauſe they wept for others before they wept for themſelues. So doe the Browniſts. But to leaue theſe now, as they leaue the Church, and to returne to our ſelues againe: we that are CHRIST'S louing friends, and louing friends alſo to his holy Church, muſt weepe for none other ſo much as for our ſelues. That ſo wee may continually practiſe true Deuotion, true Compunction, true Compaſſion, according to this, But weepe, but you, but for your ſelues. *But weepe for your ſelues. Weepe not for mee, but weepe for your ſelues.*

° *Qui ante ſunt ſepulti quàm mortui. Contra Parme. l. 1.*

THus haue I gone ouer all the eight parts of this text. Now if I were as happy as *Salomon* was, that I might haue whatſoeuer I would aske, I would, I aſſure you (beloued) deſire no greater gift of God at this time, then that wee might ſo meditate of that which hath bin ſpoken,

ſpoken, as our whole life, and all our affections, eſpecially theſe affections of ioy and ſorrow, which rule all the reſt, might thereby be ordered and directed aright. For weeping, or not weeping, are things indifferent, ſimply of themſelues neither good nor bad, but thereafter as according to circumſtances, and occurrences, they are either well or ill vſed. Euen as *glorying*, or *labouring*, or *fearing*, or *louing*. For *glorying* it is ſaid, Let not the wiſe man glory in his *wiſedom*, but let him that glorieth, glory in this, that he knoweth the *Lord*. For *laboring* it is ſaid, Labor not for the meat which periſheeh, but for the meat which abideth for euer. For *fearing*, it is ſaid, Feare not him that can kill the body onely, but feare him who is able to deſtroy both body & ſoule. For *louing* it is ſaid, Loue not the world, nor the things of this world. If any man loue the world, the loue of *God* is not in him. Now then, glory not, but glory. Not in the wiſdom of the world, but in the knowledge of *God*. Labour not, but labour. Not for the meate which periſheth, but for the meat which abideth for euer. Feare not, but feare. Not him that can kill the body onely,

onely, but him that can deſtroy both body and ſoule. Loue not, but loue. Not the World, but God. And ſo here, weep not, but weepe. Not for mee, but for your ſelues. *Weepe not for me, but weepe for your ſelues.* To weep is lawfull; to weepe without not weeping, is vnlawfull. Not to weepe is lawfull: not to weepe without weeping, is vnlawfull. Againe, To weepe for your ſelues is lawfull: to weep immoderatly for Chriſt is vnlawful. Not to weep for Chriſt is lawful: not to weep moderately for your ſelues, is vnlawfull. Whereas without any vnlawfulneſſe in either, both weeping and not weeping wil be lawful. If your weeping be alwaies ioyned with not weeping, and your not weeping be ſomtimes ioyned with weeping. If your weeping bee for your ſelues, not for Chriſt, and your not weeping bee for Chriſt, not for your ſelues. Therefore we muſt marke wel what our Sauiour ſaith. He ſaith not thus, *weepe not for mee, and weepe not for your ſelues.* That is too much ioy, and too little ſorrow. Neither thus; *weepe for mee, and weepe for your ſelues.* That is too much ſorrow, and too little ioy. Neither thus, *weepe not for your*

ſelues

ſelues, but weepe for mee. That is preſumptuous deſperation. Neither thus; *weepe for mee, but weepe for your ſelues.* That is deſperate preſumption. Onely hee ſaith thus, *Weepe not for mee, but weepe for your ſelues.* As if he ſhould haue ſaid, Weepe not too much, weepe not too much for my death: weepe not too much for my death. Nay, weepe little for my death: conſidering my wiſedome, my benignity, my magnanimitie; weepe little for my death. But weepe not to little: but weepe not too little for your own life: but weep not little for your owne life. Nay weepe much for your owne life: conſidering your deuotion, your compunction, your compaſſion: weepe much for your owne life. Weepe little for my death, but weep much for your owne life. *Weepe not for me, but weepe for your ſelues.*

Wherefore holy brethren, if we haue any teares, now let vs ſhed them, if wee haue any Pſalmes, now let vs ſing them. The whole *Goſpel* is nothing elſe but ioyfull newes, the ſum whereof is compriſed in that Euangelicall and Angelicall meſſage to the ſhepheards; *I bring you glad tidings of great ioy, which ſhall bee to all people.*

people. But then Christ was borne in his mothers armes. Now he holdeth vp the Angels, that they fall not, and lifteth vp men which are fallen, with his owne armes stretched out vpon the crosse. This crosse is his kingdome, that he carrieth vpon his shoulder [p], which is a greater glory and credit to Christ, then was the creation of the whole world [q]. For if God had created a thousand worldes, man had defaced them euery one with his sin. But to saue, if it be but one poore soule, and to redeeme it from the pit of hell: this indeed is the omnipotent power of the crosse of Christ. Sweet Sauiour, I humbly embrace and kisse the wounds of thy hands and feet: I esteeme more of thine Hysope, thy Reed, thy Spunge, thy Speare, then of any Princely Diademe: I boast my selfe, and am more proud of thy thornes and nailes, then of all pearles and iewels: I account thy crosse more splendent and glorious then any royall crowne: tush, what talke I of a crown: Then the very golden sunbeams in their greatest beauty & brightnesse. This is that triumph whereby Christ caused vs to triumph in himselfe, and

[p] Esa. 9. 6.

[q] Οὐκ ἰσοτίμως ἄξιον τῷ Θεοῦ καὶ ἀνταρκὲς δέξιον τὸ ποιῆσαι ἅπαντα καὶ τὸν καὶ ἄνθρωπον καὶ τὰς ἀναδυνάμεις, ὡς τὸ καταξιῶσαι δι' ἡμᾶς σταυροθῆναι. *Oecume. in c. 2. ad Heb.*

and to bee more then Conquerours, when as the goodneſſe and the ſweetnes of Chriſt, did triumph ouer all impietie and malice [f]. And therfore if the women met *Dauid* playing and ſinging, *Saul hath ſlaine his thouſand, and Dauid his ten thouſand*; how mnch more then ought all the ſons and daughters of Ieruſalem, all Chriſtian men and women, to meet Chriſt playing vpon the harpe, and ſinging that new ſong to the lambe with the foure and twenty elders, Thou art worthy to receiue glory, and honour, and power, becauſe thou waſt killed, and yet thou haſt killed, and ſlaine not onely a thouſand, or ten thouſand, but euen all thine and our enemies, and haſt redeemed vs thy friends to God by thy bloud? There is a time to weepe, and a time to langh, a time to mourne, and a time to daunce [t]. Why art thou then ſo heauie, O my ſoule, and why art thou ſo diſquieted within me? What man? plucke vp a good heart, truſt in God, thinke vpon the honorable paſſion and gladſome reſurrection of Chriſt. And then though thou wert neuer ſo much afflicted, yet euen in the fiery furnace of affliction, reioyce

[f] 2.Cor.2.4.

[f] *Cum de impietate & malitia ſuauitas pietaſque triumphauit Cyp.*

[t] Eccleſ.3.v.4.

ioyce with ioy vnſpeakeable and glorious. Dance now, not as *Herodias* did, but as *Dauid* did. Leape vp in affection, as high as heauē. Where thou ſhalt heare one rapt vp to the third heauen, ſaying to himſelfe, God forbid that I ſhould reioyce, reioyce in any thing but in the croſſe of Chriſt: and to vs, Reioyce in the Lord alwaies, and againe, I ſay, reioyce. And againe, and againe, I ſay, reioyce, and reioyce alwayes in the Lord. Eſpecially at this time. For if, when the matter was in doubt, and no man almoſt knew to what paſſe theſe troubles would ſort in the end, and very few in the Church, no not the Apoſtles, but only the Virgin *Mary* did vnderſtand and beleeue the reſurrection of Chriſt, yet then our Sauiour ſaid, *Weepe not for mee*: how much more now ought wee not to weepe, but to reioyce, ſeeing our Lord hath ſo mightely declared himſelfe to be the ſonne of God[u], by raiſing vp his owne ſelfe from the dead? And if wee might not weepe when *Iacob* went ouer Iordan with nothing but his ſtaffe in his hand[x], then much more now ought wee to lift vp our hearts in great ioy to God

[u] Rom. 1. 4.

[x] Gen. 31. 18

God, and ſay; O Lord we are not worthy of the leaſt of all thy mercies: for our bleſſed Redeemer went ouer Iordan with nothing but his croſſe, which is his *Iacobs* ſtaffe *, vpon his ſhoulder, but now hee is returned againe with two great troupes. O what a great troupe, what a goodly flocke is here! We with all the Militant Church are one flocke of CHRIST. And the other flocke is the triumphant Church in Heauen; with whom wee muſt continually reioyce for the victory and the ſalvation which Chriſt hath ſhewed vs this day: For though on Good Friday towardes euening the skie was red all ouer coloured and diſtained with the bloud of Chriſt [y], yet laudes bee to our Lord, O praiſed bee GOD, that was a good ſigne: this day it is faire weather. The Winter is now paſt: the raine is changed and gone: the flowers appeare in the earth: the time of the ſinging of birdes is come: and the voyce of the Turtle is heard in our Land [z]. And what ſaith the Turtle? Euen as it is here, *Weepe not for mee. Weepe not for mee, but weepe*

* Σημειδιῶτις στευέου διαγραφὲις σκιρτέστατα *Damaſcen. l. 4. cap. 88.*

[y] Math. 16. 2.

[z] Cant. 2. 11.

for your ſelues: but weepe for your ſelues. *Pindarus* reporteth, there was an opinion of the Cittie of Rodes, that gold rained downe vpon it [a]. If euer gold did raine downe from heauen vpon any Cittie, I thinke it is rather this Cittie then Rhodes: not onely for aboundance of gold and worldly riches, where with it is repleniſhed, but alſo much more for infinite ſpirituall gifts, and golden graces of God. O London, London, excellent excellent things are ſpoken of thee, O thou Cittie of God! It is ſpoken of thee, that thou employeſt a great part of thy wealth to the reliefe of poore Orphans, of poore Souldiers, of poore Schollers. It is ſpoken of thee, that thou doeſt reuerence religion, and loue the truth more then any part of this Realme doth beſides. It is ſpoken of thee, that none are more obedient, none more ready then thou art, both with body and goods to defend the ſtate. It is ſpoken of thee, that thou art ſo famous in all forraine Countries, that as Athens was called the Greece of Greece [b], ſo London is called the England of England. And we may almoſt as well ſay, that all England

[a] Βέχει θεῶν βασιλεὺς ὁ μέγας χρυσαῖς νιφάδεσσι πόλιν. *Ode. 7.*

[b] Ἑλλας ἑλλαδος *Athenæus. l. 5.*

land is in London, as that all London is in England. Theſe are excellent things I aſſure you beloued, excellent things indeed. Wherefore we which haue receiued ſo many ſingular graces of God, ſhould aboue all other bee thankfull for them. And not onely one, or ſome few, but euen all of vs, ſhould bring forth good fruites, anſwerable to ſuch great mercies. Well, would to God it were ſo. But certainly it is not ſo. Certainly all among vs, all are not pure corne, there are many tares: all are not good fiſhes, there are many bad: all are not wiſe virgins, there are many fooliſh: all are not ſheepe, there are many goates. Yet to inveigh particularly againſt the ſinnes of this citie, which ſhould make vs weep for our ſelues, I thinke it not greatly conuenient at this time. Onely I beſeech you that we may trie and examine our ſelues: that we may enter into our owne conſcinces; euery one of vs humbly bowing the knees of his heart, and ſaying in this ſort, O Lord Ieſus, how haue I beſtowed all thoſe talents of gold which thou haſt giuen me? how haue I requited thee for all thy kindneſſe towards me? what hath

my whole life been elſe but a continuall warring againſt thee? what hath it been elſe but a daily renuing of all thy bloudy torments, and of thy whole paſſion? Ah vile wretch that I am, how often haue I like *Iudas* himſelfe, betraied thee, and ſold the for a little worldly pleaſure, or for a little lucre and gaine? how often haue I bound thy hands, and euen moſt deſpitefully ſpit in thy face, by refuſing thoſe gifts which thou wouldeſt haue giuen mee, and by killing the comforts of thy ſpirit? Woe is me, alacke for pitty, I am that curſed *Cain* which haue murdered innocent *Abel* my brother, whoſe bloud doth now cry out for vengeance againſt mee, becauſe that bloud by my ſinnes onely is polluted, by which the ſinnes of all the world beſides are purged. For this wil I weepe day and night, yea though I had as many eyes in my head, as there are ſtarres in the skie, yet I would wepe them out euery one[c], to thinke that I ſhould bee ſuch an vnworthy wretch, as by my ſinnes to crucifie Chriſt ſo often, and to put him to ſo many deaths, who hath beene vnto mee ſo kind and ſo louing a Lord. O deere *Abel*,

[c] *In fontem frontem atque in flumina lumina vertam.*

bel, deare *Abel*! O my good brethren, that I could poſſibly deuiſe what to ſay, or what to doe, to obtaine thus much of you, or rather of God for you, that you would weep, though it were neuer ſo little, for your ſinnes. But alas, I can doe no more now, but commit and commend all that hath beene ſpoken to the effectual working of the Holy Ghoſt in you, and to the faithfull obedience of your good hearts to God. Bleſſed be God: I am yet very much reuiued (being otherwiſe almoſt quite ſpent with ſpeaking ſo long) when I looke about me, and behold euery one that is preſent. For I ſee no place in this great Auditory, where there are not very many ready to weepe, the water ſtanding in their eies, and ſome already weeping right-out, in true remorſe and ſorrow for their ſinnes. You make me remember that which we read in the booke of Iudges, when the Angel of the Lord found fault with the Iſraelites for their diſobedience, they lifted vp their voyces and wept, and called the name of that place *Bochim*, and offered vp ſacrifices there vnto the Lord [d]. This place alſo may bee now called *Bochim*, that

[d] Iudg. 2. 5.

that is, the place of weeping, wherein you haue offered vp as many Sacrifices to the Lord, as you haue shed teares for your selues. O what an acceptable Sacrifice to God is this your sorrowful spirit? I warrant you you shall neuer repent you of this repentance: you shall neuer be sorry for this sorrow. This sorrowfull spirit of yours makes God haue a ioyful spirit, and greatly pleaseth and delighteth the holy Ghost. Wherfore now that we haue once made the good spirit of God reioyce and take pleasure in vs, let vs not in any case hereafter, let vs not hereafter grieue the same spirit of God, whereby wee are now sealed vp to the day of redemption. The Holy Ghost is grieued when we are not grieued, but if wee bee thus grieued for our sinnes, then is the Holy Ghost delighted. Yea such griefe and sorrow will not onely bee to the Holy Ghost a great pleasure and delight, but also it wil be to vs the very seed or the interest and loane of euerlasting life c. For looke how a father pitieth his owne childe, and if he see him crie, doth what hee can to still him, and takes out his handkercher, and wipes the infants

c Θλιπτὴ καρδία καὶ ταπεινωμένη πνεῦμα θεῷ ἅγιον. Dauid. Psal. 50. 114.

eyes

eyes himſelfe; after the ſame faſhion God our heauenly Father will with his owne holy finger wipe away all teares from our eyes, and take vs moſt louingly by the hand, and lead vs out of the houſe of mourning into the houſe of mirth. Then though wee haue ſowen in teares, yet we ſhall reape in ioy[f]. Yea though wee haue ſowen but a very few teares, which God hath in a ſmall bottle, yet we ſhall reape all the infinite ioyes which God hath in heauen. Then though wee haue wanted wine a little while, yet in the end Chriſt ſhall turne all our water into wine, all our ſadneſſe into gladneſſe, all our muſing into muſicke, all our ſighing into ſinging. Then though wee haue been a long time married to weeping blear-eyed *Leah*, yet at length wee ſhall enioy the loue of cheerful and beautifull *Rachel*. Then ſhall *Abraham* that good mower binde vs vp into ſheaues as pure corne, and fill his boſome full with vs, and carry vs into the Lords barne to make a ioyfull harueſt in heauen. Then ſhall wee with the wiſe virgins hauing ſtore of teares in our eyes, which are as oyle in our lampes, go out of this vale of

[f] *Tum breuibus lachrymis gaudia longa metam. Paulinus.*

teares, which floweth with woe & weeping, and enter into the celeſtiall Canaan which floweth with milke and honey. Then ſhall Chriſt ſay vnto vs, not as it is here, *Weepe not for mee, but weepe for your ſelues:* But hee ſhall ſay; *Weepe not for mee, and weepe not for your ſelues.* For that which would bee too much ioy in this life, ſhall not bee ioy enough in the life to come. Therefore hee ſhall not onely ſay vnto vs, *Weepe not for me, and weepe not for your ſelues*, but hee ſhall alſo ſay, *Reioyce for mee, and reioyce for your ſelues.* Reioyce for mee, becauſe I was once lower then the Angels, but now I am crowned with honour and glory: and reioyce for your ſelues, becauſe you were once as ſheepe going aſtray, but now you are returned to the ſhepheard and Biſhop of your ſoule. *Reioyce for me*, becauſe I am your brother *Ioſeph*, whom once you ſold into Egypt, but now all power is giuen me in heauen and in earth: *and reioyce for your ſelues*, becauſe you are the true children of Iſraell, which once dwelt in a land of *famine*, but now you are brought by triumphant fiery chariots into the land of *Goſhen*, which is

is the kingdome of glory. To the which kingdome of glory, and ioy of all hands, ioy for Christ, ioy for our selues, we beseech thee, O good Lord, to bring vs, after the miseries of this wofull and wretched world, not for our owne deserts or merits, but for the most glorious passion, and most ioyfull resurrection of Iesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory, power and praise, dignitie and dominion now and euermore,

Amen.

THE PATH-WAY To Perfection.

A Sermon preached at Saint *Maries Spittle in London on wedneſday in Eaſter-weeke. 1593.*

By THOMAS PLAYFERE. Doctor of Diuinitie.

LONDON, Printed by *Nicholas Okes* for *Matthew Law*, and are to be ſold at his ſhop in Paules Church-yard.

1616

TO THE MOST NOBLE AND WORTHY KNIGHT, MY HONORABLE good Patron, Sir GEORGE CAREY, *Knight Marſhall of her Maieſties moſt honorable Houſhold, and* Gouernour of her Ile of Wight; all ioyes, externall, interternall, eternall.

(***)

SIR, *as ſoone as I had preached this Sermon, it pleaſed the Lord Biſhoppe of* London *laſt deceaſed, both by his Letter, and by word of mouth, to requeſt a Copie of it for the Preſſe. The like did diuers others alſo. But in truth I had then*

then no Coppy of it. Or if I had beene poſſeſſed of any, yet I was reſolute to yeeld to no ſuch motion. Which *ſome (I know not who) vnderſtanding, that being by ſo many, and ſo many times importuned, to print this, or ſome other Sermon, I alwayes vtterly refuſed ſo to do, haue preſumed to print the* Meanein Mourning, *altogether without true iudgement, or calling me to counſell therein. And that ſo falſly, and in moſt places ſo quite contrary to my meaning, that I may ſay to him, whoſoeuer was the procurer thereof, as* Martial *the Poet ſaid to one.*

Quem recitas meus eſt, ô Fidentine, libellus;
Sed malè dum recitas, incipit eſſe tuus.

O Fidentine, a booke of mine
Thou printſt againſt my will:
And yet not mine, but it is thine,
Becauſe thou printſt it ill.

When *in the triumph of* Iulius Cæſar, *the Romanes had carried about the modell of thoſe Cities, which hee had ſubdued, grauen in Iuorie, and not long after in the triumph of* Fabius Maximus, *they ſhewed the deſcription of his Cities, carued in wood;* Chryſippus *beholding the difference, ſaid merily that* Fabius *Cities were but the ſheathes of* Cæſars *Cities. And certes, I may bee bold to*

auerre,

auerre, that as much diuerſitie as there is betweene Iuorie and wood, ſo much there is betweene that Sermon which was firſt once preached, and that which was after twice printed. For thoſe two Editions were but woodden ſheathes. Or if there were any mettall in them, yet it had not beene an Iuorie, but a Dudgin haft, being blunt and dull, without any poynt or edge. Therefore after I was, not onely perſwaded by the aduice of all my friends, but euen enforced by the neceſſitie of the thing it ſelfe, to print that Sermon as it was preached: I thought good likewiſe to let this goe with it. That as the grauer of Images in Aeſope telleth Mercurie, if he would giue a groate for the Image of Iupiter, hee ſhould haue his owne Image for nothing: ſo if any one who hath caſt away his money vpon the former Editions, will beſtow a groat vpon the true Coppy now ſet out by my ſelfe, hee may haue this Sermon with it for nothing, in ſurplusſage ouer and beſides the bargaine. Which if it ſhall pleaſe you out of your true worth fauourably to patronize and protect, then all that reape any beneſite by perufing it, ſhall haue good cauſe to honour your moſt noble minde, by whoſe munificence and bountie my ſtudies haue been

beene hither to continued. And ſo craue
your honourable acceptance of my faith-
full endeuours, I humbly take my leaue.
from Saint Iohns *Colledge in Cam-*
bridge the firſt day of Febru-
arie, 1595.

Your Worſhips euer,
and in all dutie,
moſt bounden,

Thomas Playfere.

To the Reader.

Entle Reader, the ſentences are ſo framed, as thou maiſt reade them without any regard of the Marginall notes, as though they were not ſet downe at all. Doe therefore herein as thou ſhalt thinke beſt. The quotations which are marked without a Parentheſis, as thus, [a] [b] [c], *were all vttered when the Sermon was preached. The reſt which are marked with a Parentheſis, as thus,* (a).(b) (c) *were thought conuenient to bee printed, though not the quotations themſelues, but onely the matter contained in them was preached.* Farewell.

THE PATHVVAY To Perfection.

The Text.

But one thing, I forget that which is behinde, and endeuour my ſelfe to that which is before, and follow hard toward the marke, for the prize of the high calling of God in Chriſt Ieſus. Philip. 3.14.

RIght Honorable, right worſhipfull, and moſt Chriſtian & bleſſed brethren; perfection is all in all. The onely thing in euery thing. But that which is vnperfect, is likeeither the vntimely birth of a womã, or elſe the vntimely fruit of a tree; the *one* dying before it be borne, the *other* rotting before it be ripe. Therfore it is ſaid of the law, [a] That it

[a] Heb. 7.19.

it made nothing perfect: but of the Gospell, [b] that it is most perfect in it selfe. And of the tower of Babel, [c] these men began wel to build, yet could not perfect it: but of the frame of the world, [d] thus the heauen and the earth were perfectly finished; yea so perfectly, that euery thing since, which hath had any little resemblance of this perfection, is said to be as perfect as God made the world. Now of all things in the world, man especially is borne, not to die, as an vntimely birth, but to liue: and man liueth not to rot away as vntimely fruit, but to flourish for euer. Therefore we that do not die vnder the law, but liue vnder grace, [e] must not bee like the law, but like the Gospell; and wee which shall not rot away as the Tower of Babel, but flourish for euer, as the building of God, [f] must not be like the tower of Babel, but like the frame of the world, labouring continually to bee perfect, as our heauenly Father is perfect. [g] Labour (I say) we must. For as nothing is excellent and easie both together; in like sort perfection, though it be so excellent a thing, that it ought to be much desired, yet it is not so easie

[b] Ioh.19.13.
[c] Luk.14.30.
[d] Gen.2.1.
[e] Rom.6.14.
[f] 1.Cor.3.9.
[g] Mat.5.48.

eaſie a thing, that it can be ſoone attaiued. Therefore ſaith the Apoſtle in the former verſe, I do not thinke that I haue yet attained to it. For, ſaith *Bernard* [h], How canſt thou poſſibly be a proficient, if thou thinke thy ſelfe already ſufficient? The Arke of the Couenant was but a Cubite and a halfe high [i]. So likewiſe the wheeles of the Cauldron were but a Cubite and a halfe high. Now we know that a Cubite and a halfe is an vnperfect meaſure: which ſhewes that none in this life are perfectly perfect. The very higheſt are as the Arke in *Moſes* Tabernacle or as the wheeles in *Salomons* temple, but a Cubite and a halfe high (k). Perfectly vnperfect when they beginne: vnperfectly perfect when they end. *Benaiah* was honourable among thirtie, but hee attained not to the firſt three: [l] And ſo ſome one man may be as perfect as thirtie, yea as a thouſand other men, and yet not attaine to the perfection of the bleſſed Trinitie, which is the firſt three. Nay when we haue done the beſt we can, we are but vnprofitable ſeruants (m). All our righteouſneſſe is as a ſtained cloth (n). Our greateſt ſtrength is confirmed in weake-

[h] *Quomodo proficis, ſi iam tibi ſufficis?*

[i] Exod. 21. 10. 1 King. 7. 32.

[k] πολὺ λειπόμενος Παύλου ὕλης ὁ πάντων ἀποστατος.

[l] 2. Sam. 23. 23.

(m) Luk. 17. 10

[n] Eſay 64. 5.

weakneſſe [o]. Wee know but in part, not as we are knowne [p]. We walke by faith, not by ſight [q]. Wee behold as in a Glaſſe darkely, not face to face [r]. So that the moſt perfect perfection wee can attaine to in this life, is an humble acknowledging of that imperfection which wee haue, [s] and an earneſt labouring for that perfection which wee haue not [t]. Wee liue here in that wee hope for life [u]: and wee are perfect here in that wee labour for perfection [x]. Wherefore as *Salomon* went vp ſix ſteps to come to his great throne of Iuorie [y], ſo muſt wee aſcend ſixe degrees to come to this high toppe of perfection. The firſt, (Not many things) BVT ONE THING. The ſecond, (I doe not remember, but (I FORGET THAT VVHICH IS BEHINDE. The third, (I ſtand not ſtil but) I ENDEVOVR MYSELFE TO THAT VVHICH IS BEFORE. The fourth, (I runne not amiſſe, but) I FOLLOVV HARD. The fifth, (not beſide the mark, but) TOVVARD THE MARKE. The ſixth, (Not for any other prize, but) FOR THE PRIZE OF THE HIGH CAL-

(o) 2. Cor. 12. 9
(p) 1 Cor. 13. 12
(q) 2 Cor. 5. 7.
(r) 1. Cor. 13. 12
(s) *Eſt quædam imperfecta perfectio, vt ſciat homo ſe non eſſe perfectum in hac vita. Primaſius in Col. c. 1. in fine.*
t Ἔστιν ὡς ἀληθῶς τελειότης τὸ μηδήποτε ζητεῖν παρὸς τὸ κρεῖττον αὐξανόμενον, μηδὲ πέρατι ἀφειμένην τῷ τελειότητα. *Nyſſenus ἀφεὶ τελειότητος in fine.*
u *Spes vitæ immortalis eſt vita vitæ mortalis. Aug. in p. 103*
x τελείωσις ἡ ἐν ἀρεταῖς προκοπή. *Occum. in He. c. 6.*
y 1 Reg. 10. 19

CALLING OF GOD IN CHRIST IESVS.

Touching the first hee saith (Not many things) BVT ONE THING. *Gregory* hath this sentence[z]: The minde of a man is like the stone Tirrhenus. That stone, so long as it it whole, swimmeth, but being once broken, sinketh. And so the heart of man being once broken, it soone sinketh, and being diuersly distracted, it is easily ouer-whelmed. *Zedekias*[a] did well enough so long as hee staied in Ierusalem, signifying the vision of peace, which is one thing: but when hee was carried to Riblah, signifying a multitude which is many things: then were his eies put out. What so neere one as two? And yet wee must not goe so farre from one as two. Seeing it is a very hard matter, and almost vnpossible, that one mind shold well heed two diuers things. (b) *Hercules* himself could not cope with two aduersaries at once. So that *Peter* was vnwise to weare two swordes at once(c). *Alexander* said, the whole world could not hold two Sunnes at once. So that *Issacar* was an asse to beare two burthens at once (d). No man sitteth vpon two

[z] *Cum animus diuiditur ad multa, fit minor ad singula.*

[a] Ier. 39. 5.

(b) *Vt res oppositas mens ferat vna duas. Cor. Gallus.*

(c) Luke 22. 38

(d) Gen. 49. 14

two ſeates together. No man writeth with two pennes together. No man hunteth two games together. No man iuſtleth with two ſpeares together. He that hath two hearts, if he haue a true heart of the one, he will haue a falſe heart of the other. Therefore ſaith Saint *Iames*, [l] *A double-hearted man is vnconſtant in all his waies.* He that hath two tongues, if he tel truth with the one, he will lie with the other. Therfore ſaith Saint *Paul*: [m] Deacons muſt not be double tongued. Hee that ſerues two maiſters, if he pleaſe the one, he will diſpleaſe the other: therfore ſaith our Sauiour; [n] *No man can ſerue two maiſters.* He that walketh two waies, if he go well in the one, he will ſtumble in the other. Therefore ſaith *Eccleſiaſticus*: [o] Woe be to the ſinner which walketh two manner of wayes. Wherefore we muſt not be like the Philiſtins, which had two hearts, [p] one heart that cleaued to God, another that cleaued to Dagon. We muſt not bee like the Iewes, which had two tongues, [q] one tongue that ſware by the Lord, another that ſware by Malcham. Wee muſt not bee like the Iſraelites, which ſerued two maiſters, they

[l] Iam.1.8.

[m] Tim.3.8.

[n] Luk.10.13.

[o] Eccleſ. 2.13.

[p] 1.Sam.5.2.

[q] Sopho. 2.1.

[r] they halted betwixt two opinions, ſeruing ſometimes God, ſometimes *Baal*. Wee muſt not bee like *Salomon*, which walked two waies, [f] his heart was not perfect with God, but ſometimes he walked the way of the Lord, ſometimes the way of *Aſhteroth*. We muſt not doe ſo, I ſay; we muſt not follow God & Dagon, God and Malcham, God and Baal, God and *Aſhteroth*. If we would be perfect indeed, we muſt follow (Not many things, no not ſo much as two things) BVT ONE THING.

For this ONE thing is the very band of *Perfection* [t] Hereupon Chriſt ſpeaking to his Spouſe, ſaith thus [u]; Thou haſt wounded my heart with one of thine eyes, and with one chaine of thy necke. The Church, I grant, hath many eies. But becauſe as the eies of a maiden looke vnto the hand of her miſtreſſe (x): ſo all theſe eyes wait onely on the Lord, looke onely one way, and ſo (in a ſort) make onely one eye, therefore he ſaith, with one of thine eyes. So likewiſe the Church hath many chaines; but becauſe theſe chains are ſo linked and intorteled together, that they all make (in a manner) but one

[r] 1. King. 11. 5.

[f] 1. King. 11. 1.

[t] Col. 3. 4. Πυθαγόρας ἀδηλὸν τῶν πάντων εὕρημα τὴν μοναδα. *Theodoret græ. Affect. cur. 2.*

[u] Cant. 4. 9.

(x) Pſa. 123. 2

one golden chaine of Chriſtian vertues, which is the band of Perfection, and bindeth the Church to Chriſt, as the necke ioyneth the body to the head: therfore hee ſaith, with ONE chaine of the neck. This one eye it is, this one chaine it is, which makes Chriſt in loue with his Church, which ouercommes him, and wounds his heart. Thou haſt wounded my heart, ſaith hee, with one of thine eyes, and with one chaine of thy necke. The Spouſe of Chriſt muſt haue but ONE chaine about her necke. The diſciple of Chriſt muſt haue but one coate vpon his backe [y]. Hee muſt not bee a turne-coate, much leſſe a change-coate. Seeing indeede that which *Cyprian* ſpeakes of Chriſtes coate, may bee as truely ſaid of euery Chriſtians coate; That either it muſt bee *Vnica*, or elſe it cannot bee *Tunica*, either it muſt bee one, or none. For as *Rebeccaes* two twinnes did ſtruggle and wraſtle before they were borne, for hatred and malice, but *Elizabeths* one childe did ſpring and skippe before he was borne, for ioy and gladneſſe; ſo he that buſies himſelf about more things then one, ſhall neuer proue ſin-

[y] Luke 9.3.

ſingular in any thing, [z] nay hee ſhall finde that ſtrife and reſiſtance in his head, which *Rebecca* did in her wombe, but hee that labours and trauailes onely about one thing, ſhall bring it to good perfection, and bee as well deliuered of it, as *Elizabeth* was of *Iohn* Baptiſt. Hence it is that wee are exhorted, for our heart, [a] to haue one heart, and one ſoule: for our tongue [b], to ſpeake one and the ſelfe ſame thing: for our maſter, [c] to ſerue one Maſter in Heauen: for our way, [d] to walke after one and the ſelfe ſame rule. According to that moſt wiſe and worthy word: (e) One heart, one way. Which is alſo agreeable to the word of God, who ſaith, I will giue them one heart, and one way, that they may feare mee for euer, for the wealth of them and of their children after them (f). Wherfore let vs not haue many minds, or trouble our ſelues about many things, but with *Mary*, [g] minde onely one thing, which is neceſſary: let vs not haue many tongues, or deſire many things, but euery one of vs ſay with *Dauid*, [h] *One thing onely I haue deſired of the Lord:* let vs not ſerue many maſters

z Εἰς ἕκαστος ἐν μὴ ὁπτὶ δ᾽ ἐμμεμα κωλῶς ὁπτὶ δ᾽ ἐυεῖ, πολλὰ δὲ ὁ Αλλ᾽ εἰ τῷ τὸ ὁπ χειρεῖ, πολλῶν ἐφαπτόμενος πάν των ἀποτυγχά νοιεν. *Plato de rep. l.3.*

a Act.4. 32.

b 1.Cor.1. 10

c Mat.13.8.

d Phil.3.16.

(e) *Cor vnum via vna.* My L. Treaſurer his word.

(f) Ier.32.39.

g Heb. 10 41.

h Pſal.18.1.

sters, or by many maisters our selues, but as *Sophony* speaketh, [i] with one shoulder serue the Lord our God, and onely worship him: let vs not walke many wayes, or kicke against many pricks, [k] or shoot at rouers (as I may say) but with S. *Paul* in this place, aime onely at one marke, and follow *But one thing*. This is the first degree to perfection.

[i] Soph. 3.9.

[k] Act. 9.5.

Touching the second, he saith, (I doe not remember, but) I FORGET THAT VVHICH IS BEHIND. Truth it is, we may remember, both that we haue done ill, to amend it, & also that we haue done well, to continue it. For the first, *Chrysostome* saith, [l] Nothing doth so well helpe vs forward in a good course, as the often remembrance of our sins. Whereas in the bitternes of our soules we call to remembrance the dayes of old, which we haue passed away in sin. Whereupon the Psalmist particularly intituleth the eight and thirtieth Psalm a *Memorandum*, or a Remembrance, because he made it when he called to remembrance his sinnes, which he had in former time committed [m]. And generally *Baruch* saith to vs in this sort;

[l] Οὐκ ἔστι φερέσαι μᾶλλον τὴν τοιαύτην, οὕτω ἀμαρτημάτων ἀναμνήσεως.

[m] *Cum commissa olim à se dehinc ita memoria repeteret. Euthymius ibidem.*

Remem-

Remember well what you haue done, & as it came in your hearts to turne away from God, ſo now ſtriue with your ſelues tenne times more to turne againe vnto him [n]. Thus did *Paul*, remembring hee had once beene a perſecutor, [o] he did repent him of it, and made amends for it, and was afterward ten times more zealous to ſaue the wicked, then before hee had been to deſtroy the godly. For the ſecond, another ſaith; [p] O what heauenly comfort doe they inwardly feele, which are delighted with the remembrance of vertue paſt, with the fruition of ioy preſent, with the expectation of felicitie to come? This threefold cord of comfort, as it can neuer bee broken, ſo it muſt alwaies be drawne forth at length, that [q] he which is iuſt, may be ſtill more iuſt; that he which is ſtrong, may be ſtill more ſtrong. Thus did *Dauid*, [r] remembring he had once ſlain a *Beare*, he did not repent him of it, but gathered ſtrength and courage by it, and was afterward more bold to combat with a mightie Gyant, then before he had been to deale with an eluiſh Beare. Therefore as they which leap, the further they go backward to

n Διεγκλωσαι ζωπυρησαι τὸν ὑπογεγειρηκε. *Bar.* 4. 28.

o 1. Tim. 1. 13.

p *Quam immenſa eſt lætitia de recordatione tranſactæ virtutis, &c. Ber. in feſto omnium ſanct. ſer.* 2.

q Reu. 22. 11.

r 1 Sam. 17. 36.

to fetch their runne, the further they leap forward, when they haue runne: ſo here we may looke back a little, and remember both what we haue done il, to amend it, and alſo what we haue done well to continue it. Otherwiſe, the remembrance either of vices or vertues, is ſo farre from putting vs any whit forward, that it caſteth vs quite backeward. For as *Marke* the Eremite witneſſeth, [f] The remembrance of former ſinnes is enough to caſt him downe altogether, who otherwiſe might haue had ſome good hope. Our ſins and *Elies* ſonnes are alike. *Elie* hearing his ſonnes were ſlaine, whom he himſelfe had not chaſtiſed and corrected as he ought, fell downe backward, and brake his neck (t). And ſo all they that remember and hearken after their former ſinnes, which they ſhould haue mortified and killed, fall downe backward, and turne away from God. For this is the difference betweene the godly and the wicked. Both fall. But the godly fall forward vpon their faces, as *Abrahã* did when hee talked with God: the wicked fall backward vpon the ground, as the Iewes did when they ap-

[f] Αἱ παλαιαὶ ἁμαρτίαι μνημονευθεῖσαι ἱκανῶς βλάπτουσι τὸν ἄνθρωπον.

(t) 1. Sam. 4. 17

apprehended Christ. Hee that remembers his sinnes, to bee sorry for them, as *Abraham* did, fals forward vpon his face: but he that remembers his sinnes, to reioyce in them, as the Iewes did, falles backward vpon the ground. Wherefore if thou bee vpon a mountaine, looke not backward againe vnto Sodome, as *Lots* wife did (x): if thou be within the Arke, flie not out againe into the world, as *Noahs* Crow did (y): If thou be well washed, returne not againe to the mire, as the Hogge doth (z): if thou be cleane purged, runne not againe to thy filth, as the Dogge doth (a): If thou be going towards the land of Canaan, thinke not on the Flesh-pots of Egypt (b): If thou bee marching against the hoast of Midian, drinke not of the waters of Harod (c): If thou be vpon the house top, come not downe (d): If thou haue set thy hand to the plough, looke not behinde thee (e); remember not those vices which are behinde thee. No, nor those vertues neither. For as *Gregorie* writeth (f); The remembrance of former vertues doth many times so besot and inueigle a man, that it makes him

(x) Gen. 19. 27.

(y) Gen. 8. 7.

(z) 2. Pet. 2. 22.

(a) Pro. 26. 11.

(b) Exod. 16. 3.

(c) Iud. 7. 6.

(d) Mar. 13. 11.

(e) Luke 9. 62.

(f) *Memoriæ virtutis fouea mentis. De cura pastorali. par. 4. c. 1.*

him like a blinde Asse fall downe into a ditch. When *Orpheus* went to fetch his wife *Eurydice* out of hell, hee had her granted to him, vpon condition that hee should not turne backe his eyes to looke vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great way, at length his loue was so excessiue, that hee could not containe any longer, but would needes haue a sight of her. Whereupon forthwith he lost both her sight and her selfe she suddenly againe vanishing away from him.[z] This is a Poeticall fiction; neuertheless it serueth very fitly to this purpose, to admonish vs, that if we haue any vertue which is to be loued, as a man is to loue his wife, yet we must not be so blinde in affection, as to dote too much vpon it, or to fal in admiration of our selues for it, or to be alwayes gazing and wondring at it, least by too much looking vpon it, and by too well liking of it, and by too often remembring it, we loose it; because indeed hee that remembers his vertues, hath no vertues to remember. Seeing hee wants humilitie, which is the mother-vertue of all vertues. For this is the difference betweene

[z] *Flexit amans oculos, & protinus illa relapsa est. Ouid. Met. l. 10. Fab. 1. Meminit & Virgilius Geor. l. 4. in fine.*

tween the godly & the wicked: Both remember vertues. But the godly remember other mens vertues, the wicked remember their owne vertues. They remẽbring their owne vertues, make them ensamples to imitate: theſe remembring their owne vertues, make them miracles to wonder at. Therfore the godly remẽbring they haue ſome one or other little vice in them, are humbled, though they haue very many great vertues: But the wicked remembring they haue ſome one or other little vertue in them are proud though they haue very many great vices. Wherefore though thou haue conquered Kingdomes, yet crake not of it, as *Senacharib* did [g]: though thou haſt built Babel, yet brag not of it, as *Nabuchodonozer* did [h]: though thou haue a great people, yet number them not, as *Dauid* did [i]: though thou haue rich treaſure, yet ſhew them not, as *Ezechias* did [k]: though thou haue ſlaine a thouſand Philiſtins, yet glory not in it, as *Sampſon* did [l]: though thou haue built ſeuen altars, yet vaunt not of it, as *Balack* did [m]: though thou giue almes, yet blow not a trumpet [n]: though thou

[g] Eſay 37. 13.
[h] Dan. 4. 27.
[i] 2. Sam. 24. 2
[k] 2. Reg. 20. 13.
[l] Iudg. 15. 16.
[m] Num. 23. 1.
[u] Math. 6. 2.

 faſt

fast twice a weeke, yet make no wordes of it [o], (remember it not but) *Forget that which is behind.*

[o] Luke 18. 12.

If thou wilt be *Perfect*, [p] sell all that thou hast, and follow me, saith our Sauiour. Sell all that thou hast. Or if no man will buy it, giue it. Or if no man will take it, *Forget* it. *Themistocles* said, hee had rather learne the Art of forgetfulnesse, then of memory. That is, as I vnderstand it, rather Diuinity, then Philosophy. For Philosophy is an Art of memory, but Diuinity is an Art of forgetfulnes. Therfore the first lesson that *Socrates* taught his Scholler was, *Remember*. [q] For hee thought that knowledge is nothing else but a calling of those things to remembrance which the minde knew, before it knew the body. But the first lesson that Christ teacheth his Scholler is, *Forget*. [r] Hearken O daughter (saith hee) and see, Forget thine owne country and thy fathers house. So that faith is that faire *Helena*, which drinkes to vs in a cup of *Nepenthes*, and saith [s], Bee of good cheere, there shall bee no more sorrow, neither crying, neither death, neither paine, for the first things are past. And the water of the

[p] Mat. 19. 22.

[q] *Reminiscere.*

[r] *Obliuiscere.*

[s] Reu. 21. 4.

the word of God is that fountain Lethe, which when wee come to drinke of it, ſpeakes to vs (as it were) in this ſort[t]: Remember not the former things, neither regard the things of old. For as they which die cloth, do not immediately change one contrary into another, but firſt turne a white into an azure, and then make a puke of it: So we can neuer hold colour, as a good puke, except firſt our white be turned into an azure: that is, as *Lyrinenſis* ſaith[u], except firſt we do well to *Forget*, that which wee did ill to get, except firſt we do happily vnlearne, that which we did vnhappily learne. And like as they which work in wax, cannot frame any new impreſſion in it, till the old be defaced[x]: ſo the image of *Cæſar*, the Prince of this world the deuill muſt firſt bee defaced, before the image of Chriſt can bee formed in vs. For this image of Chriſt (as *Clemens* teſtifieth) is ſeene onely in them, which *Forget* the hill of *Helicon*, and dwell in mount *Syon*. Wherefore though thou haue had a bloudy iſſue twelue yeares, yet thine iſſue being now ſtopt, *Forget* all bloudineſſe: [z] though thou haue had a croo-

[t] Eſay 43. 18.

[u] *Donec dediſcimus bene quod didicimus non bene. c.15.*

[x] Οὐτε ἐν κηρῷ γράψαι δυνατὸν μὴ καταλείναντα τὰς ἐναπεκαιμένους χαρακτῆρας, οὐτε ψυχῇ δόγματα ἄλλα παραθέσθαι, μὴ πάσι τὸ παρὸν ἔθους ἀφομοίωσε ἀυτὸς ἐξαλόντα. *Baſ. E. 1. p. 208.*

[y] Ἔξη ἐλικώνα καταλιπόντων, οἰκήσαντων δὲ Σίων. *Prot. p. 5.*

[z] Marke 5 25.

ked body eighteene yeares, yet thy body being now ſtraightned, *forget* all
[a] Luk. 13. 13. 11 crookedneſſe [a]: though thou haue had blind eyes, yet thine eyes being now cleered, *forget* all blindneſſe in ſeeing the
[b] Marke 10. 5. truth [b]: though thou haue had deafe eares, yet thine eares being now opened, *forget* all deafeneſſe n hearing the word:
[c] Mark 7. 34. [c] though thou haue had a dry hand, yet thy hand being now reſtored, *forget* all
[d] Mat. 12. 10. drineſſe and niggardlineſſe with men [d]: though thou haue had a lame foote, yet thy foote being now recured, *forget* all
[e] Act. 14. 8. limping and haulting with GOD [e]: though thou haue bene dead and buried in the graue foure daies, as *Lazarus* was, yet being now reuiued, *forget* all dead-
[f] Iohn 11. 39. neſſe in ſin [f]: though thou haue been poſſeſſed and tormented with ſeuen diuels,
[g] Luke 8. 2. as *Mary Magdalen* was, yet being now deliuered, renounce the deuill and all his
[h] Μὴ τὸ κρλᾶς κτεῖδαι τόπου τὸ μέτον, ἀλλὰ χὴ τὸ κρλᾶς ἀποκτεῖδαι. Ἢ τόγε καυφότατον. τὸ κρικᾶς εἶπεν ἀπεπτὸ ἢ διεθαι· vide. Naſ. eſtay.
workes: and *forget* all thy wicked workes which are behind thee [h]. Yea and all thy good workes alſo. For if thou *forget* them, then will God remember them. The Patriark *Abraham* was con-
[i] Gen. 22. 16. tent for Gods pleaſure to ſacrifice his ſonne *Iſaac* [i]. But as ſoone as hee had done

done, hee *forgets* it. Therefore God remembers it, and ſets downe euery ſeuerall circumſtance of it. By mine owne ſelfe haue I ſworn (ſaith the Lord) becauſe thou haſt don this thing. There is the generall. But what thing? The particular followes. And haſt not ſpared; yea not thy ſeruant, but thy ſonne; nay, not onely thy ſoune, but thine onely ſonne: *and haſt not ſpared thine onely ſonne*; therefore I will ſurely bleſſe thee. That good woman [k] gaue Chriſt louing and friendly entertainement. But as ſoone as ſhe had done ſhe *forgets* it. Therefore Chriſt remembers it, and amplifies it from point to point. He turned to the woman and ſaid to *Simon*. Seeſt thou this woman? when I came to thy houſe, thou gaueſt mee no water for my feet: but ſhee hath waſhed my feet with the teares of her eies, and wiped them with the haires of her head. Thou gaueſt mee no kiſſe: but ſhe ſince the time I came in hath not ceaſed to kiſſe my feete. My head with oile thou didſt not annoint, but ſhee hath annointed my feet with ointment. Lo yee how true it is which I ſaid before, that if wee remember our good workes, then God

[k] Luk. 7. 7. 42.

will forget them; but if we *forget* them, then God will remember them; yea and he will reward them when we haue forgotten them. If wee wage warre with God [i], and thinke to ouercome him with ten thousand of our good deeds, then wil he like a puissant Prince, bring forth into the field a huge Army of our sinnes, twenty thousand of our sins against vs, & with twenty thousand of our sins will easily ouerthrow ten thousand of our good deeds, and so finally confound vs. But if on the other side we can bee content to *forget* all our good workes, and to strow our best garments, and our most flowrishing branches at Christs feete [m]; and to cast downe our very crownes before the throne of the Lambe [n], then he will be a right Lamb indeed, hee will not fight with vs, but he wil crowne vs with honour & glory. Almighty God appointed his people not to sheare the first borne of the sheep [o]. The first born of the sheep are the best of our good workes. These we must not sheare, nor lay naked and open to the view and knowledge of all men, but *forget* them, and hide them vnder the fleece of silence, and keepe

i Luke 14 31.

m Math. 21. 8.

n Reu. 4. 10.

o Deut. 15. 19.

keepe them ſecret to our ſelues. So *Ioſeph*, whom God did leade as a ſheepe [p], hauing a firſt borne, did not ſheare this firſt borne of the ſheepe, but called him *Manaſſes*, that is, *forgetfulneſſe* of thoſe things which were behind, when God had now anſwered the deſires of his heart [q]. The faithfull ſpeaking to Chriſt ſay thus, wee will make for thee borders of gold guilt with ſiluer [r]. This is quite contrary to the faſhion of the world. The faſhion of the world is to guild ſiluer with gold, and to put the beſt ſide outward. But the faithfull guild gold with ſiluer, and put the beſt ſide inward. So *Moſes* hauing a glorious countenance, did not ſet it out to the ſhew, but did *forget* it, and couered it with a vaile [s]. Now a glorious countenance couered with a vaile, what is it elſe but a border of gold guilt with ſiluer? but we, we alas, for the moſt part, haue ſuch baſe minds, that we are ſcarce worth the ground wee go vpon. Wee doe not guild our borders of gold with ſiluer; but wee ſheare the firſt borne of our ſheep. We do not caſt down our garments and our braunches and our crownes before

[p] Pſal. 80. 2.

[q] Eccleſ. 5.19.

[r] *Murenulas aureas vermiculatas argento. Can.* 1.10.

[s] Exod. 34.33.

the throne of the Lambe, but wee warre against God with ten thousand of our good workes. Or rather indeed, which of vs all can muster together so many good workes to fight for him? Nay if we haue done one thing well, or one time well, we think all is well, we need do no more, wee haue done good enough, and oft enough. Yea, if others do not commend vs also, wee doe so wonderfully please our selues in it, that we are ready presently to praise our selues for it. But heere we may all of vs learne true humility [t], which is true magnanimity, of S. *Paul*. *Paul* had a most noble and most stately heart, higher then the very poles of heauen it selfe. All that euer hee had done hitherto, or could do, hee thinkes too little, nay, hee counts it nothing. He was not a whit inferior to the very chiefest Apostles [u], yet hee *forgets* it. Hee laboured more then they all, [x] yet hee *forgets* it. Hee spake with tongues more then they all [y], yet hee *forgets* it, Hee had care of all the Churches [z], yet hee *forgets* it. Hee fought with beasts at Ephesus [a], yet hee *forgets* it. Hee troad satan, that vile beast, vnder his feet (b) yet hee

[t] *Humilitas animi sublimitas Christiani. Leo.*

[u] 2.Cor.12.11.
[x] 1.Cor.15.10.
[y] 1.Cor.14.18.
[z] 2.Cor.11.28.
[a] 1.Cor.15.32.
[b] Rom.16.20.

hee *forgets* it. He ſpake wiſedome among them that are perfect (c) yet hee *forgets* it. Hee was rapt vp to Paradiſe into the third heauen, where he firſt learned that among the Angels, which afterwards hee taught amongſt men (d), yet hee *forgets* it. All this is nothing with him. All this he *forgets*, and ſaith, I FORGET THAT VVHICH IS BEHIND. This is the ſecond degree to perfection.

c 1. Cor. 2. 6.

d 2. Cor. 12. 4.

TOuching the third, he ſaith (I ſtand not ſtill) but I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. S. *Bernard* writing to one *Haimericus* Chancelor of Rome, in his very firſt ſalutation, wiſheth him e to forget thoſe things which are behind, and to follow the Apoſtle to thoſe things which are before. Which no man can do, that either ſtands ſtill, or is idle. Wherefore *Hermes* ſaith generally, Nothing in the whole world is altogether idle f. The wiſe man hath allowed a time for euery thing elſe, but for idleneſſe he hath allowed no time. *Moſes* Arke had rings, & barres within the rings g, to ſignifie that it was not made to ſtand ſtill, but to bee remoued

e *Quæ retro ſunt obliuiſci, & ad ea quæ ante ſunt Apoſtolum ſequi.* Ep. 15.

f Οὐδὲν ἐν τῷ κόσμῳ ἐστὶν ἀργὸν ἀδιάφορον. *Dial.* 11.

g Exod. 24. 14.

remoued from place to place. *Iacobs* ladder had ſtaues [h], vpon which he ſaw none ſtanding ſtill, but all either aſcending or elſe deſcending by it. Aſcend you likewiſe to the top of the ladder, to heauen, & there you ſhall heare one ſay, My Father doth now work, and I work alſo. Wherupon *Baſil* noteth, that king *Dauid* hauing firſt ſaid, Lord who ſhall dwell in thy tabernacle, addes then [i], Not he that hath wrought righteouſneſſe heretofore, but *he that doth now worke righteouſneſſe*; euen as Chriſt ſaith, My father doth now worke, and I worke alſo. Deſcend you likewiſe to the foote of the ladder to the earth, and there you ſhall heare that fig-tree accurſed, which did beare leaues and no fruit. Whereupon *Theophylact* noteth, that *Iohn Baptiſt* hauing firſt ſaid, The axe is laid to the roote of the Tree, addes then [k], Not euerytree that hath not brought forth good fruit heretofore: but *euery tree that doth not now bring forth good fruit* ſhall be cut downe, euen as that fruitleſſe fig-tree was cut downe, & caſt into the fire. Therefore we muſt ſo walk, as God ſeeing our continual fruitfulnes may ſay of vs, I ſee men walking like

[h] Gen. 28. 12

[i] Pſal. 15. 2. Ὁ ἐργαστάμενος, ὁ ἐργαζόμενος.

[k] Mat. 3. 11. Μὴ ποιῶσαν, μὴ ποιοῦν.

like trees [l]. Men walk like trees, when as men are neuer idle, but alwaies abounding in the worke of the Lord [m]. As the tree of life euery month bringeth forth twelue manner of fruits [n]. For ſo Chriſt ſaid to him whom hee healed [o], Take vp thy bed and walke. Hee ſaith not, Take vp thy bed, and ſtand ſtill, like a ſtone, but take vp thy bed and walke, like a tree. Otherwiſe to them whom he found ſtanding ſtill, he ſaid in his wrath and in his ſore diſpleaſure, why ſtand yee ſtil all the day idle? why are ye like Moab ſetled vpon your lees [p], and not powred from veſſell to veſſell? we muſt make account to giue account for euery idle word wee ſpeake [q]. And much more then for euery idle houre wee ſpend. Hee hath called the time againſt mee, ſaith Ieruſalem [r]. So that for the very time which we haue contemned, wee ſhall be condemned: and for euery day, which wee haue ſpent idely, wee ſhall be ſhent ſeuerely. The Iſraelites were commanded, not once in a weeke, or once in a month, but euery day to gather Manna, except only the ſaboth day. [s] To teach them and all vs, that till wee come

[l] Marke 8. 24.
[m] 1. Cor. 15. 58.
[n] Reu. 22. 2.
[o] Mark 2. 10.
[p] Ier. 48. 11.
[q] Mat. 12. 36.
[r] Lam. 1. 15.
[s] Exod. 16. 26.

come to the Saboth of our euerlasting reſt in heauen, we muſt neuer ſtand ſtill, but euery day bee doing ſomewhat. Wherefore *Apelles* poſey was this, Let no day paſſe without a line[t]. Be ſure euery day thou do ſome good, then draw one line at the leaſt. According to that[u], Line vpon line, line vpon line. And *Pythagoras* poſey was this[x], Sit not ſtill vpon the meaſure of corne. Do not looke to eate, except thou ſweat for it. According to that[y], He which will not worke, let him not eate. In my Fathers houſe, ſaith Chriſt, are many manſions[z]. So that no man may ſing his ſoule a ſweet *requiem*, ſaying with that cormorant in the Goſpell. Soule take thy reſt. For in heauen onely, which is in our Fathers houſe, there are many manſions to reſt in. In this world, which is out of our fathers houſe, there are not many manſions, no not any manſions to reſt in, but onely vineyards to worke in. We are come, ſaith the Authour to the Hebrewes[a], to the ſpirits of iuſt and perfect men in heauen. So that no man may ſue out for himſelfe a *Quietus eſt*, ſaying with the Church of Laodicea, I am rich and haue enough. For in heauen

t *Nulla dies ſine linea.*

u Eſay 28. 10.

x *Cheneci ne inſideas.*

y 2. Theſ. 3. 10.

z Iohn 14. 3.

a Heb. 12. 23.

heauen onely, are the ſpirits of iuſt and perfect men, which are rich and haue enough. In this world wee muſt neuer thinke we are rich, but we muſt alwaies be poor in ſpirit: we muſt neuer think we haue enough, but we muſt alwaies hunger and thirſt after righteouſnes. Wherfore if thou haue a talent[c], put it not into a napkin, but into the banke: if thou light a candle, [d]ſet it not vnder a buſhel, but vpon a candleſtick: If thou build a citie[e], place it not vnder a dale, but vpon a hill: if thou ſeek Chriſt, [f]ſeek him not in thy bed, but in the gardē. Lie not ſtil: Sit not ſtill: (ſtand not ſtill) but *endeuour* thy ſelfe to that which is before.

c Luke 19.20.

d Marke 4.21.

e Math. 5.14.

f Cant. 3.1.

Walk before mee and be *perfect* ſaith God to *Abraham*[g]. As if he ſhould ſay, if thou wilt bee perfect, then walke before mee, and *endeuour* thy ſelfe to that which is before thee. For the Apoſtle in the other part, ſpeaking of thoſe things which are behind, ſaith that he doth not only not beare them in body, but not ſo much as beare them in mind. Here contrariwiſe, ſpeaking of thoſe things which are before, he ſaith, that he doth not only intend his mind to them, but alſo extend his

g Gen. 17.1.

his very body towardes them. So that as they which runne in a race, bend forward their breasts, & stretch our their armes, to shew that they haue a desire to run faster then possibly their feet can follow them. After the same sort we which run in the course of Christianity, must cast away euery thing that presseth downe, and stretch which cleaueth so fast[h], that we may *endeuour* our selues, or (as the Greeke word here signifies) stretch our selues to those things which are before. And like as *Eolus* let all the other winds, which might haue bin a troble to him with his friend *Vlysses*, to be packt vp in a male, and kept onely the western wind for his own vse, to bring him home into his Country: so we must reiect all other things, which may bee as contrary windes to driue vs from the shoare of saluation, and retaine onely that westerne winde of the Spirit of God, whereby we may *endeuour* our selues to that which is before, & stretch out our sailes, and so come safely to the hauen of heauen. Euery thing, as *Austin* testifieth, is either a hinderance, or a furtherance[k]: if it bee a hinderance, cast it away; if it be a furtherance, then keep it.

[h] Heb. 12. 1.

[i] Επεκτεινόμενος.

[k] *Aut vinculum aut vehiculum. De ciui. Dei. lib. 9. c. 5.*

For

For euen as the ſilke-worme keepes her body ſpare and empty, and vſes to faſt two or three daies together, that ſhe may ſtretch our her ſelfe the better, & ſpin her thrid the finer: ſo wee muſt *endeuour* to bring vnder our bodies[l], & (as I may ſay) diet them for the nonce, that we may not any longer weaue the ſpiders web [m], but with the ſilkworm ſpin a new thrid. The ſpiders web is *vinculum* the ſilkewormes thrid *vehiculũ*. And like as the viper perceiuing her old skin to bee ſo ſtiffe that ſhe cannot eaſily ſtretch out her ſelfe in it, ſtrips it quite off: After the ſame ſort we which are by nature a generation of vipers, muſt ſtrip off our old skin [n], and perceiuing we cannot well do our *endeuour*, and ſtir our ſelnes in the armour of *Saul*, we muſt with *Dauid* put it off, and put on the armor of light. Whē long war had ben between the two houſes of *Saul* and *Dauid*, at length the houſe of *Saul* waxed weaker & weaker, & the houſe of *Dauid* waxed ſtrōger & ſtronger [o]. In like manner, the Spirit muſt alwaies *endeuour* it ſelfe to that which is before, and neuer leaue fighting with the fleſh, til the houſe of *Saul*, who was a limbe of the deuil, that

[l] 1. Cor. 9. 27.

[m] Eſay 59. 5.

[n] Coloſſ. 3. 9.

[o] 2. Sam. 3. 1.

that is, the fleſh, wax weaker & weake
and the houſe of *Dauid*, who was a figu
of Chriſt, that is, the ſpirit, wax ſtrong
and ſtronger. Thus the *Baptiſt* being b
a child, waxed ſtronger and ſtronger
Spirit. And yet ſpeaking of Chriſt a
himſelfe, he ſaith thus [p]; *He muſt increa*
I muſt decreaſe. But the *Baptiſt* was bo
of old *Elizabeth*: Chriſt was borne
yong *Mary*. Whereby we ſee, that th
which is borne of the old man, which
the fleſh, muſt daily decreaſe in vs, a
grow downward: but that which is bo
of the new man, which is the ſpirit, m
daily increaſe in vs, and grow vpwa
For ſo indeed Chriſt in the beginning
the new world increaſed in wiſedom
his minde, and ſtature for his body [q]. T
teach vs, that if we be liuely members
the ſame body, then we muſt in like ſo
endeuour our ſelues to that which
before, and increaſe and multiply [r] a
grow vp into him who is the head, til w
all come to the meaſure of the age of t
fulneſſe of Chriſt: The holy Ghoſt alſo
the beginning of the old world, w
moued vpō the waters [s]. To teach vs th
if we be inſpired & moued by the ſa
ſpi

[p] Iohn 3. 30.

[q] Luke 2. 52.

[r] *Creſcite & multiplicamini, non ſolum ad corpus, ſed etiam ad animum refertur,* κατὰ τὴν φρονησιν τὴς εἰς θεὸν ὁυσαν.

[s] Gen. 1. 2.

ſpirit, then we muſt in like ſort be moued vpon the waters, and paſſe apace ouer the red ſea of this world, that wee may quickly come to the cœleſtiall Canaan, which is the kingdome of God. We pray indeed that the kingdome of God may come. But the kingdome of God commeth not by obſeruation, (t) if we ſtand ſtill gazing and gaping for it (u). Therefore as *Abraham* did run from the doore of his Tent, to meete the Angels [x]: So muſt wee endeuour to runne forward not only looking for, but alſo haſting vnto, the comming of the day of God [y], that we may (if it be poſſible) meete the Lord in the aire [z], with all his holy Angels, if we would haue his kingdome come. We pray alſo that the will of God may bee done in earth as it is in heauen. But the wil of God wil not be done if we will doe nothing. Therefore as the Cherubins ſpread out their wings on high, and couer the mercy-ſeat [a]: So muſt we ſpread out our wings, and ſtretch out, or endeuour our ſelues, and bee alwayes preſt and ready to flie, as it were, to doe the will of God [b], if we would haue his will done in the earth, as it is in heauen.

[t] Luke 17.20.
[u] Acts 1.11. *Non dormientibus proueniet regnum cœlorum, nec otioſis diffidiaque torpentibus beatitudo æternitatis ingeritur. Leo de Epiph. ſer. 5.*
[x] Gen. 18 2.
[y] 2. Pet. 3. 12. προσδοκῶντας καὶ σπεύδοντας.
[z] 2 Theſ. 4. 17. Εἰς ἀπάντησιν τοῦ κυρίου.
[a] Exod. 37. 9.
[b] Eze. 1.11. *Non ſolum aquila, ſed & bos & leo, & homo volant.*

M When

When God at the firſt had made a Paradiſe vpon earth, he tooke the man & put him into it, to dreſſe it and keepe it [c]. *Adam* was not enioyned to beſtow any bodily labour in dreſſing it at that time. For this was a part of his puniſhment afterward. Neither yet had he need to keep it from wilde beaſts. For all theſe were then ſubiect and obedient vnto him. So that he dreſſed and kept it, by keeping thoſe graces which God had giuen him, yea and endeuouring himſelf to encreaſe them continually [d]. Therefore the Apoſtle beſeecheth vs alſo, that wee receiue not the grace of God in vaine, but that in all things we approue our ſelues, as the ſeruants of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, and ſo forth [e]. See yee how many poſts and props hee putteth vnder vs, that we may be ſtaied vp and confirmed in the grace of God. How many tooles, as it were, and implements he giueth vs, that wee may not receiue the graces of *God* in vaine, but that as they are receiued and kept in vs, ſo they may be daily dreſſed and bettered by vs. For as Saint *Peter* witneſſeth [f], if theſe things be and abound

[c] Gen. 2. 15. *Vt operaretur & cuſtodiret illum. Vulgata.*

[d] *Quamuis paradiſus operib. ruralibus non egeret, tamē quia primus homo lex poſteritatis futurus erat, legitimi etiam in paradiſo ſpeciem ſuſcepit laboris. Ambro. de Parod. cap. 4.*

[e] 2. Cor. 6. 1.

[f] 2. Pet. 1. 8.

abound, we ſhall neither be idle nor vnfruitfull in the knowledge of Chriſt. Whereupon *Oecumenius* obſerueth, that the graces of *God*, as the flowers of a garden, muſt not onely be kept, but alſo bee dreſſed, that they may haue, not onely a being, but alſo an abounding g. Becauſe a man may haue great good things being in him, and yet be himſelf like a garden, that is kept indeed, but not dreſſed, altogether idle and vnfruitful. But if they be both being and abounding in him, if hee endeuor himſelfe to goe on further euery day then other, then ſurely hee is neither idle nor vnfruitfull in the knowledge of Chriſt. Hereupon *Charles* the 5. gaue this Embleme, h Stand not ſtil, but go on further. *Vlterius*, as *God* ſaith to his gueſt, *Superius* i. Sit not ſtill, but ſit vp higher. So the water riſeth vp higher & higher, which *Ezechiel* ſpeakes of k. Firſt to the ankles, thē to the knees, thē to the loynes, laſtly to the head. So the wheat growes vp riper and riper, which Chriſt ſpeakes of l. Firſt there is the blade, then the eare, then the full corne, laſtly cometh the harueſt. So muſt we with the water, riſe vp higher & higher, till we come

g παρουσιαν. περισσιαν.

h *Vlterius.*

i Luke 14 10.

k Ezek. 47.4.

l Mark. 4. 28.

to the *head*, which is the *Sonne of God*: and with the wheat grow vp riper and riper, till we come to the harueſt, which is the *end of the world*. Alwayes endeuouring our ſelues to that which is before, and continually ſinging one of the ſongs of Zion, that is, one of the Pſalmes of degrees [m], till we ſee the Lord in Zion, till we ſee the *head* in the *harueſt*, the *Sonne of God*, in the *end of the world*. Euen as hee did, who ſaies here, I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. This is the third degree of perfection.

[m] *Nomine graduum, ſignificatur aſcenſio, qua proficientes quique à temporalibus ad æterna, à terrenis ad cœleſtia prouehuntur. Proſper. in titulum. Pſa. 120.*

TOuching the fourth he ſaith, (I run not amiſſe, but) I FOLLOVV HARD. A man may run amiſſe, otherwiſe then he ſhould, by running either *too ſlowly*, or *too faſt*. Now for ouer-much *ſlowneſſe*, *Ruſticus Diaconus* ſaith; [a] It is a ſtarke ſhame for vs to be cold in maintaining a truth, ſeeing our aduerſaries are ſo hot in defending a falſhood. When the aduerſary had ſowen tares among the good corne, the Maiſter ſaid to his ſeruants; Let both grow together. He ſaith not, Let the tares grow, and

[a] *Turpe eſt contra ardenter peruerſa aſſerentes, nos pro veritate frigidiores inueniri. li. aduerſus Acephalos.*

and the good corne not grow: but, Let both grow together. If the tares grow ſo faſt for the fire, then let the good corne grow as faſt for the barne. If the wicked run ſo faſt to damnation, then let the godly run as faſt to ſaluation. Yet the Prophets haue euer complained, that the children of this world are much more forward in their kinde then the children of light. *Dauid* ſpeaking of the children of this world, ſayth, *They encourage themſelues in an ill purpoſe.* But *Eſay* ſpeaking of the children of light, ſayth [c], *No man calleth for iuſtice, no man contendeth for the truth.* When the time drew neere that our Sauiour ſhould be taken, and carried away to be crucified, onely *Iudas* that vile Traytor was vigilant and watchfull to bring his miſchieuous purpoſe to paſſe, but all the other Diſciples were faſt aſleepe. Therefore as Ieruſalem ſayd of her eye [d], *Mine eye hath ſpoyled my ſoule*: So might theſe drowſie Diſciples haue ſayd of their eye, Our eye hath ſpoyled our ſoule. And as the Centurion ſayd of his ſeruant [e], My ſeruant lyeth at home ſicke of the palſie, and is ill troubled:

[c] Eſay.59.4.

[d] Lam.3.51.

[e] Math.8.6.

So might Christ haue said of these his sleepy disciples, My disciples lie at home sicke of the palsie, and are ill troubled. Well said, ill troubled. For he that is diligent to discharge his dutie, and takes paines in his calling as he ought, is well troubled [f]. But he that hath the palsie, and is dissolute and negligent, and lies at home sick of the lazy disease, is ill troubled [g]. Ill troubled, with an euill spirit, with the spirit of slumber; which, as *Iob* testifies [h], lieth in the couert of the reeds. They that are lazie and lither fellowes, and haue nothing in them, are here called reedes, in whom the Diuel himselfe lieth and sleepeth securely. But though hee bee well quieted in them, yet (as I said before) they are ill troubled with him. Ill troubled with him, as those seuenty kings were ill troubled with *Adonibezec*, when he did cut off the thumbes of their hands and feet. For he that hath the thumbs of his hands cut off, may perhaps do something; but he is so long about a little, that he were better sit still and doe nothing, then be so long pidling about nothing. So he that hath the thumbs of his feet cut off, may peradventure

[f] *Bene torquetur.*

[g] *Male torquetur.*

[h] Iob. 40. 6.

uenture goe forward, but it is [i] ſuch a ſnailes pace which he goes, that he were better ſtand ſtill, & not go at all forward, then goe ſo ſlowly forward. Wherefore we muſt not goe ſo ſlowly forward, as though the thumbs of our hands and feet were cut off, but rather we muſt runne as faſt as it is to be ſuppoſed that mightie man could [k], which had vpon euery hand ſixe fingers, and vpon euerie foote ſixe toes. But yet ſaith *Bernard* [l], As zeale muſt erect our diſcretion, that wee runne not *too ſlowly*, ſo diſcreaion muſt direct our zeale, that wee run not *too faſt*. That wiſe woman, by whom is meant the Church of Chriſt, laboureth with the counſell of her hands [m]. Her hands are full of eyes [n]: ſhe hath more fore-ſight and wiſedome euen in her little finger, then many a man hath in his whole head. Shee laboureth with her hands: there is zeale. Shee laboureth with the counſell of her hands: there is diſcretion as well as zeale. In *Leuiticus* they are forbidden to bring any blinde offering to GOD [o]. All zeale without diſcretion, is an offering without an eie. All blind zeale, is a blind offe-

[i] *Teſtudineus gradus. Plaut.*

[k] 2. Sam. 21. 10.

[l] *Et feruor diſcretionem erigat, & diſcretio feruorem dirigat.*

[m] *Conſilio manuum. Pro.* 31. 13.

[n] *Oculatæ manus. Plautus.*

[o] Leuit. 22. 22.

ring. Which God will neuer accept. So that as *Minerua* is ſaid to put a golden bridle vpou *Pegaſus*, that he ſhould not flye too faſt: in like ſort our *Minerua*, that is, our Chriſtian diſcretion, muſt put a golden bridle vpon *Pegaſus*, that is, our earneſt zeale [p], leſt if our zeale be vnbridled, it makes vs follow too faſt. Therefore *Octauian* the Emperour did beare in his Eſcocheon, a Crabfiſh and a Butterflie, with shis Mot, [q] Soft pace goes farre. A Crabfiſh creepes. That's ſoft pace. A Butterflie flies. That goes farre. A Crabfiſh, a Butterflie, Soft pace goes farre. And *Veſpatian* the Emperour did ſtampe in his coine, a Dolphin and an anchor, with this Impreſa [r], Soone enough, if well enough. A Dolphin out-ſtrippes the ſhippe. That's ſoone enough. An anchor ſtaies the ſhippe. That's well enough. A Dolphin and an anchor, Soone enough, if wel enough. For as if the lower ſpheres in the heauen ſhould not be ſtaied with the contrarie courſe of the higheſt ſphere in the firmament, they would ſoone ſet the whole world on a light fire: ſo the inferiour affections of the minde, if they bee not ſtaied

[p] Iames 3.3.

[q] *Feſtina lente.*

[r] *Sat cito, ſi ſat benè.*

ſtaied with the contrary courſe of reaſon, and with the milde motion of the ſpirit of God, they will ſoone ouer-heat thee, & ouerthrow all thou goeſt about. Therefore *Chilo* giueth vs this precept, not to ouer-heate *Iacobs* ſheepe by driuing them too faſt [f], nor to make ouermuch haſt in the way. According to that in the Prophet Eſay, where it is ſaid [t], *Hee which beleeueth, ſhall not make haſte.* The ſtring of an Inſtrument may bee as well too high, as too low. If it be too low it iarres, if it be too high it breakes. So the mind of man may bee as well too intent, as too remiſſe. If it be too remiſſe, it runs too ſlowly: if it be too intent, it runs too faſt. Wherefore *Clemens* giueth vs this precept; that we ſhould not be ſtrained and wreſted too high, but ſet and tuned aright [u]. According to that in the ſecond to the *Corinths* [x], where it is ſaid, that we muſt not ouerſtretch our ſelues, but ſtretch out our ſelues, not run amiſſe, (either too ſlowly or too faſt) but follow hard.

For the way of the righteous [y], it glittereth as the light, which ſhineth more and more vnto the perfect day. It glittereth

[f] Gen. 33. 13.

[t] *Qui crediderit non feſtinabit. c. 28. v. 16.*

[u] Νου ὐαρτεου, ſed ὄυτεου. *Pedag. lib. 1. cap. cap. 12.*

[x] Non ὐαρεκτεινεσθαι, ſed ἐπεκτεινεσθαι. 2. Cor. 10. 14.

[y] Prou. 4. 18.

reth as the Sun, which commeth forth as a Bridegrome out of his chamber, and reioyceth as a giant to run his course. Indeed the wicked are like a wheele. O my God, make them like a wheele, saith *Dauid* [z]. A wheele tilts vp behinde, and shoots downe before. So the wicked are forward to all badnesse, and backward to all goodnes. But the godly are like a Panther. A panther hath foure clawes and no more on each hind foote; but fiue clawes and no lesse on each fore foote: so the godly, though they bee weake to the world-ward, yet they are strong to God-ward. And setting the better foote before (as we say) they *follow* hard, and run with might and maine most violently to lay hold on the hope which is set before them [a]. For there are two sorts of violent men: Of the first sort the Apostle saith [b], No extortioners, or violent men shall inherit the kingdome of Heauen. Of the second sort our Sauiour saith [c], The kingdome of heauen suffereth violence, and violent men lay hold on it. Both are violent men: but both are not violent to men. For they offer violence to men: these offer violence to God: therefore they do not

[z] Psa. 82. 13.

[a] Καταφέρονται *Cursum corripiunt. Beza.* Heb. 6. 18.

[b] 1. Cor. 6. 10.

[c] Math. 11. 12.

not enter: but theſe doe enter into the kingdom of heauen. For though God be not content that we ſhould offer violẽce to men, yet he is well content that we ſhold offer violence to himſelf[d]. And that we ſhould *follow* hard, and as Pirates or theeues ſet vpon him (if it be lawfull for me ſo to ſpeake) and by the force of faith ſpoile him, and rob him of all his eternall treaſures [e]. Therefore calling his Church, he ſaith [f], Ariſe my loue, my faire one, make haſte and come away. He that doth make accoũt to come to God, muſt make haſte to come to God. He muſt vſe violence, and *follow* hard, and come downe quickly with *Zacheus*, and for ſpeedines he muſt be like a Doe, or a Roe vpon the mountains of *Bether*. Euen as thoſe beaſts in *Ezekiel* [g] did run and returne as lightning: ſo muſt euery one who is inlightned with the ſpirit of God, *follow* as ſwiftly as lightning, which doth no ſooner flaſh down from heauen to the earth, then he muſt in affection mount vp from the earth to heauen. And like as the Iſraelites were commanded to eate the Paſſouer *in haſte* [h]: ſemblably al we which are true Iſraelites, muſt gird vp the loines of our minds, and *follow* hard, and run apace,

[d] *Bona violentia qua acquiritur regnum Dei. Vis intrare in regnum cœlorum? Eſto violentus & improbus. Em. Dominica 3. Aduent.* Ἁδάκρυτος ἁρπαγὴ καὶ πλοῦτος σεσαυρωμένου, καὶ ὁ μωσθὸς ἄξιμος ἐνοχος

[e] *More latronum ſuis eum ſpoliare nitimur, cupimus illi auferre regnum, theſauros & vitam. Am. Par. ſe. 15.*

[f] Cant. 2. 13.

[g] Eze. 1. 14.

[h] Exod. 12. 11

and redeeme the time, that both the wrath of God may passe ouer vs, and also the mercie of *God* may abide with vs. For God among other arguments of his mercy, saith thus [i], *Who hath giuen wings to the Ostridge?* The ostridge neuer flies with his wing, but onely a little lifts vp his body with them whē he runs. And in the pinion of each wing he hath a sharp spur wherewith he pricks his own selfe, that he may run the faster. So that *God* hath giuen wings to the Ostridge, not for the ostridge, but for vs; that we might therby learn, how we ought by all good meanes to quicken our dull dispositions, that we may follow hard, euen as we see the Ostridge eggeth his owne selfe forward with the flapping of his wings. For they that waite vpon the Lord, shall change their strēgth, they shal lift vp their wings (not onely as the Ostridge, but also as the Eagle: *They shall* (I say) *lift vp their wings as the Eagle* [k], *they shall run and not bee faint, they shall walke and not be weary.* Euen as *Pindarus* writeth, that king *Therons* coursers were such as would neuer bee weary of going [l]: so shall these follow still, and neuer be weary of well doing

[i] Iob. 39. 16.

[k] Esay 40. 31.

[l] ἀκμὰς ἀτιτόδους

doing. But the moſt eſpeciall thing to be conſidered here, is this, that the Prophet ſaith, They which wait vpon the Lord, ſhall change their ſtrength [m]. Hee ſaith not, they ſhall looſe their ſtrength, that whereas before they were ſtrong, now they ſhal be weak: but, they ſhal change their ſtrength) namely, the vſe of their ſtrength) that whereas before they were ſtrong, & did follow hard to ſerue ſin, now they ſhall be as ſtrong, and ſhal follow as hard to ſerue God. For God onely it is, which can melt braſſe out of a ſtone [n]. I wot well there is a ſtone called *Almacraſia*, which being molten, becommeth braſſe. But theſe words haue a farre more hidden meaning: to wit, that God doth melt braſſe out of a ſtone, when he taketh the heart of a ſinner, which is as hard as a ſtone, and melting it with the holy Ghoſt, and with fire, doth afterward make it as tough as braſſe. This was ſeene in the conuerſion of *Paul*. For when *Paul* was made an Apoſtle, then a ſtone was made braſſe. He was as hard as any ſtone, before his conuerſion, when he ſtoned *Stephen* [o]. Hee was as tough as any braſſe after his conuerſion, when hee did

[m] *Mutabunt fortitudinem.*

* Rom. 6. 19.

[n] Iob. 28. 2.

[o] Acts 7. 58.

did follow ſo hard, that no affliction could ſeparate him from the loue of Chriſt [p]. Which thing was propheſied of long before [q]. When the Patriarch *Iacob* ſaid, *Beniamin* ſhall be as a rauening wolfe; in the morning he ſhall deuour the prey, in the euening he ſhall diuide the ſpoile: *Paul* was this *Beniamin*, becauſe he was of the Tribe of *Beniamin* [r]. *Paul* was this rauening wolfe, becauſe he breathed out threatning & ſlaughter againſt the Diſciples, and was euen mad vpon them as a rauening wolfe [s]. *Paul* in the morning deuoured the prey, becauſe in the beginning of his dayes hee waſted & deuoured the Church of God as a prey [t]. *Paul* in the euening diuided the ſpoile, becauſe in the latter end of his dayes hee did follow his calling hard, and diuided the Word of God aright [u], of which the Pſalmiſt ſayes, I reioyce in thy Word more then they which haue found a great ſpoyle. So that this is no loſſe of ſtrength, but onely a change of ſtrength. O bleſſed *Beniamin*! O holy Apoſtle! Thou haſt now changed thy ſtrength. Yea by changing it thou haſt much increaſed it: for thou wert nothing

[p] Rom. 8. 35.
[q] Gen. 49. 27.
[r] Phil. 3. 5.
[s] Act. 9. 5.
[t] Gal. 1. 13.
[u] 2. Tim. 2. 15.

ſo

ſo ſtrong before, as thou art now. Nothing ſo ſtrong before, being a ſtone, as thou art now, being braſſe. Nothing ſo ſtrong before, being a rauening wolfe, as thou art now, being a meeke lambe. Nothing ſo ſtrong before in the morning, as thou art now in the euening. Nothing ſo ſtrong before when thou diddeſt deuoure the prey, as thou art now, when thou doeſt diuide the ſpoyle. When no impediments, no ſtumbling blockes can ſtay thee, but thou wilt needs compaſſe ſea and land; but thou wilt needes follow hard, and runne ouer the whole world, to diuide the ſpoile among all nations to preach the Goſpel vnto all people. So likewiſe *Baruch* was inflamed, as the *Hebrew* word ſignifieth [h], he was (I ſay) inflamed to fortifie the wall of Ieruſalem. In mans body the Arteries running along the veines, and beating vpon them, ſtirre vp the bloud, and kepe it warme, leaſt otherwiſe by ſtanding ſtill, it ſhould congeale and waxe cold [i]. After the ſame maner in *Baruch* his heart, there were liuely and quieke motions of the holy Ghoſt, which did blow the coales, and ſtirre vp the gift of God in

[h] *Hekerah.* Neh. 3. 20.

[i] *Vide Theodor. περὶ προνοίας. lib.* 1.

in him (k) which did warme his bloud, and make him follow the matter hard, being wholly inflamed with a burning desire to see the Citie of God restored againe to her former glory. So *Abraham* when the Angels came to him [l], made haste to runne to his tent; and his wife made haste to kneade three measures of fine meale; and his boy made haste to kill and dresse a good and tender calfe. Loe ye how all are imploied in a godly mans house. *Abraham* and his wife, man and woman; *Abraham* and his Boy, old and yong: all make haste, and follow hard. So *Dauid* did runne the way of Gods commandements. Nay, no ordinary pace wold serue him, but he must needs dance before the Arke. Yea, his feete could not hold him, but hee must needes haue wings as a doue. *O that I had wings as a Doue,* saith hee, *then would I flie and be at* rest [m]. He wisheth for wings, not that he might first bee at rest, and afterward flie, but that he might first flie, and afterward bee at rest. That hee might first follow hard, and flie vp with the wings of faith into the heauenly paradise, and afterward be at rest, and settle there, in the

[k] 2. Tim. 1. 6.

[l] Gen. 18. 7.

[m] Psal. 55. 4.

the tree of eternall life. O that I had wings, that I had wings as a doue (ſaith he) then would I flie, would I flie, and be at reſt. And ſo muſt we after the example of *Dauid*, of *Abraham*, of *Baruch*, of *Paul*, fight for the faith which we haue receiued (n): and ſtriue to enter in at the ſtreight gate (o): and labour for the meat which periſheth not (p): and ſtudy to enter into reſt (q). We muſt I ſay ſtudy; and labour; and ſtriue; and fight; and *follow hard*. This is the fourth degree to perfection.

(n) Iudg. 1. 3.
(o) Luk. 13. 24.
(p) Iohn 6. 27.
(q) Heb. 4. 11.

Touching the fifth hee ſaith (not beſide the marke, but) *toward the Marke*. *Auſtin* holdeth, that a man were better run either too ſlowly, or too faſt in the way, then follow hard out of the way. For the harder thou followeſt out of the way, the further thou runneſt from the *Marke*. Hereupon the Apoſtle, after Following hard, addeth immediately, toward the *Marke*. Inſinuating thereby, that to follow is nothing, but the *Marke* is the matter. And conſequently that hee which is not a skilfull *Marke*-man, can neuer bee a faithfull follower.

Therefore wee muſt marke well what MARKE is. In one word, it is the croſſe of Chriſt. For Chriſt hath ſet vp his croſſe as a ſpell (r) or as a marke, for vs to aime at, as a patterne of all perfection, as an euerlaſting ſigne which ſhall not be taken away (f). Hence it is that ſpeaking of one who ſhould bee his Diſciple, hee ſaith (t); Hee that would come after me, *let him take vp his croſſe and follow mee.* *Let him take vp his croſſe*, that hee may come the neerer to my croſſe; *and follow me*, that hee may bee directed all the way by me. For thou canſt neuer erre, or goe beſide the marke, ſo long as thou walkeſt in this way (u). Therfore *Maximus* ſaith, If thou wouldſt finde the way which bringeth vnto life, then ſeeke it in that way which ſaith, *I am the way, the truth, and the life.* (x) *The way*, to them that begin; *the truth*, to them that proceed; *the life*, to them that are perfect (y). Now the way to this way is the Word. Which S. *Peter* confirmeth ſaying z, *The word of the Lord endureth for euer, and this is the word which is preached among you.* He auoucheth that the eternal word, is the preached word: meaning thereby that

Θεασάμενος ποτε εικεφάλιον, λίθους ἁλλον ὅπη σταυρον Εὖγε εἶπε τύχῃ γὰρ τῆς σκόπου *Laert in Diogene.*

Quod ille ioco id nos ſerio dicamus.

(r) *Hinc dicitur Goſpel, quaſi Gods ſpell.*

f Eſay 55.13.

t Mar.8.34. Ὁ δὸς ἀπαρεξόδευτος, καὶ ἁπλαῖς ὁ χρίστος *Baſil de ſpirit tu S. cap.* 8.

(u) Εἰ θέλεις εὑρεῖν τὴν ὁδὸν τὴν ἀπαγουσαν εἰς τὴν ζωὴν, σὺ τὴν ὁδὸν αὐτὴν ζήτει τῇ εἰπούσῃ, Ἐγω εἰμι ὁδὸς. *Centu.* 2.

(x) *Via eſt incipientibus: veritas proficientibus: & vita perfectis. Tho. a Kempis in ſoliloquio animæ. ap.* 12.

z 1.Pet.1.25.

that the only way to the begotten word is the written word. According to that of the Pſalmiſt (a), *Bleſſed are they which are vpright in the way, and walke in the law of the Lord.* So that if thou wouldeſt be vpright in the way, which is the word of Chriſt, then thou muſt walk in the law of the Lord, which is the word of Chriſt. For the holy ſcripture is giuen by the inſpiration of God, to bee a lanterne vnto our ſteps, and a light vnto our paths, that the man of God may be abſolute, being made perfect vnto all good workes (b). Wherfore (to define this whole matter in few words) we ſhall in mine opinion follow hard toward the marke, if we labour earneſtly in our ſeuerall vocations to expreſſe the vertues of Chriſt our good Lord (c) which he ſhewed forth in al the *courſe* of his life, & eſpecially in his death vpon the croſſe for vs to imitate and follow, by walking faithfully in the way of his Commandements, and ſquaring all our actions, ſpeeches, and thonghts, according to the rule of his word. Euen as on the contrary part, it is very euident, that all they run beſide the marke, which doe not propound to themſelues to fol-

(a) Pſa. 119. 1

(b) 2. Tim. 3. 17

(c) πᾶσα παράξις καὶ πᾶς λόγος τῆς σωτηρίας ἡμῶν κανὼν ἐστὶ εὐσεβείας τε καὶ ἀρετῆς. *Baſil. pag. 555.*

low the example of Christ, but either in their doctrine, or in their life, either in their opinions, or in their actions, continually swarue from him. Such are all *Athiests*, *Temporizers*, *Newters*, and *Humorists*. For Athiests runne beside the marke by going too much on the left hand. They do not make Christ a marke to aime at that they may follow him, but a signe to shoote at that they may blaspheme him[c]. They bend their tongues as bowes[d], and shoot out their arrowes euen bitter wordes[d]. They corrupt others, and speake of wicked blasphemy, their talking is against the most high[e]. They say vnto God depart from vs, for we desire not the knowledge of thy waies[f]. And no maruell that they speake so impiously which liue so vngodly. Running altogether vpon the left hand in the broad way of *the world*, of *the flesh*, of *the deuill*. For the *world* hath a kinde of course[g], which Athists follow being past feeling, & euen starke dead in their trespasses and sinnes. *The flesh* also hath a by-path[h], whereby they are seduced and deceiued. Lastly, the *deuil* hath a methode[i], which is without any methode, and an order

[c] Luke 2. 34.
[d] Psalm. 64. 3.
[e] Psalm. 73. 8.
[f] Iob 21. 14. *Excede pietas si modo in nostra domo vnquam fuisti. Atreus apud Senecam in Thyeste. Actu. 2.*

[g] Κατὰ τὸν κόσμον τοῦτον Ephes. 2. 2.
[h] Παρεκβασις. Heb. 3. 3.
[i] Μεθοδείαν διαβολου. Ephes. 6. 11. *Parte sinistra Centisidum confinditur. Prud. con. Sym. lib. 1.*

order which is contrary to all good order, and a left-handed direction which bringeth them to finall confuſion. Now *Temporizers* alſo runne beſide the marke by going about in a circle. They goe about many things, but bring about nothing[k]. They do all things for the time, but nothing for the iruth[l]. They make maketh a period, but neuer a full point[m]. They are alwaies lerning, but neuer come to knowledge[n]. The hedgehog hath two holes in his ſiege, one toward the ſouth, another toward the North. Now when the Southerne wind blowes, he ſtops vp that hole, and turnes him northward. When the Northerne wind blowes, he ſtops vp that hole likewiſe, and turnes him againe ſouthward. Such vrchins are all *Temporizers*. They beleeue for a time, as long as the warme ſunne ſhines vpon them. But as ſoone as any ſtorme of perſecution ariſeth, by and by they haue a ſtarting hole to hide themſelues in, they change their Religion, and turne about with the time. For the hearts of ſuch men are as a cart-wheele, and their thoughts are like a rolling axeltree[o]. Or as a top which alwaies runnes round, and neuer

[k] Theſ. 3. 11.
[l] *Omnia pro tempore, nihil pro veritate. Optatus. lib. 1.* περιοδοι, ουκ οδοι, *Chryſo.*
[m] 2. Tim. 3. 7.
[o] Eccl. 33. 5.

goes forward vnleſſe it bee whipt [p]. Or like a mill-horſe, which making many ſteppes, turnes about, and is continually found in the ſame place [q]. Or as a dore, which riding vpon his his hinges all day long, is neuer a whit neerer at night. So likewiſe Newters run beſide the marke, by going forward and backeward in a maze. Theſe do not aske of their Father an egge, but a Scorpion. For an egge would teach them to go onely forward, but a Scorpion doth teach them to goe both forward and backward [r]. Like the Barnacles, which are both fleſh & fiſh [s]. Or the Iſraelites which ſpeak both Aſhdod and Hebrew [u]: Or *Ianus*, which ſees both before and behind [x]: Or *Balaam*, which doth both bleſſe & curſe [y]. Such a Newter among the Romans was *Tullie*, who could not reſolue, whether hee ſhould take *Cæſars* or *Pompeyes* part [z]. Among the Grecians was *Tytides*, who could not determine whether he ſhould ioyne himſelfe with *Achilles* or *Hector* [a]. Among the Iewes was the Tribe of *Ephraim*, which was a cake vpon the harth not turn'd [b], baked on the one ſide, and raw on the other ſide. Among the

(p) Βεμβικὸς δίκην μὴ ἐπ' ἰυθείας τὴν φορὴν ποιεῖσθαι, ἀλλ' εἰλεῖσθαι Hesy: verbo Βεμβεῖς,

(q) Ἀποπλάζεσθαι διζήσεται τὸν αὐτὸν ἀεὶ τόπον ἐυρίσκειν Basil pag. 563.

[r] Pro. 26. 14.

(s) *Augustin. Ep. 121. cap. 5 & Basil in Ps. 32. initio.*

(t) *Auibus istis tanquam non carneis viri religiosi ieiuniorum tempore vesci solent. Giral. Cam. App. cap. 8.*

[u] *Nehem. 13. 24*

(x) *Ianus bifrons exprimitur, quod in medio constitutus annum incipientem pariter & excedentem spectare videatur. Cyp lib. de Idol. vani*

[y] Num. 23. 25

the Gentiles was the Church of Laodicea, which was neither hot nor cold [c]: neither hot, becauſe it was raw on the one ſide, nor cold, becauſe it was baked on the other ſide. So it is with all Newters. Their cake is dough, as we ſay, and they hold of both ſides: and as *Ambidexters* with *Ehud* ([d]), they play with both hands ([e]): and as the Sunne in *Ezekias* time, they goe both forward and backeward ([f]). Running vp, and downe; in, and out; and yet indeede are neither aboue nor beneath, neither within, nor without. *Panarches* riddle was this, how a man and no man, can with a ſtone and no ſtone, kill a bird and no bird, ſitting vpon a tree and no tree? *Athenæus* makes the anſwer, ([h]) That an Eunuch is the man, and a Pumeiſe is the ſtone, a Batte is the bird, fennell is the tree. After the ſame ſort a *Newter* is a very hard riddle. You cannot tell what to make of him. For going forward and backward, he is a Chriſtian & no Chriſtian. Like an Eunuch, which is a man and no man; or a Pumeiſe, which is a ſtone and no ſtone; or a Batte, which is a bird and no bird; or Feunell, which is a tree and no tree.

([z]) *Quem fugiam ſcio, quem ſequar neſcio.*

([a]) ἢ μετὰ τρῳὸν ἦσαν ὁμιλέοντ', ἠὲ μετ' Ἀχαιούς, *Homer Ilia*, 5,

[b] Oſe 7,8,

[c] Reuel. 3.15,

([d]) Iudg. 3,15,

([e]) *Malefaciunt ambabus manibus benefaciendo, Micheas* 7,3,

([f]) Eſay 38,8,

[g] Ἐπαμφοτερίζουσι, μήτε ἐσω, μήτε ἐξω ὄντες, *Irenæ. l.* 1,c.9,

([h]) Τοίνυν ἐστὶ τὸ μὲν εὐνοῦχος, τὸ δὲ λίθος, τὸ δὲ νύκτερις, τὸ δὲ παρθένος. *Conuiualium lib.* 10.

Now *Humoriſtes* alſo runne beſide the matke, by going too much on the right hand. Therfore *Dauid* could wiſh his vtter enemie no greater harme, than that ſatan might ſtand at his right hand [i]. Satan ſtands at a mans left hand, when hee draweth him by the arme into the old way of Atheiſme. At a mans right hand, when he pulleth him by the elbow into the new-found way of Puritaniſme. For ſo bleſſed *Cranmer* ſayes, [k] Some looſe their game by ſhort ſhooting, ſome by ouer-ſhooting; ſome walke too much on the left hād, ſome too much on the right hand. The firſt, which ſhoote ſhort, and walke too much on the left hand, are Atheiſts: theſe latter, which ouer-ſhoote themſelues, and walke too much on the right hand, are *Humoriſts*. Of both which S. *Auſtin* writeth thus: [l] We muſt in any caſe beware and take heed, ſaies he, of the miſcieuous infection, not only of tares, (which are Atheiſts) but alſo of thoſe branches that haue cut themſelues from the Lords vine, which are *Humoriſts*. For as *Atalanta* ranging out on the right hand to gather vp thoſe golden Apples which *Hippomanes* for the nonce threw

[i] Pſal. 109. 6.

[k] *Initio prologi ſui ante magna Biblia.*

[l] *Cauenda pernities, vel Zizaniorum, vel præciſorum de vite Domini ſarmentorum, Epiſt. 203.*

threw forth before her, did loſe the wager ſhe ranne for(m): no otherwiſe they which are not thankfull to God for the glorious peace and prosperitie of his Church, but run after euery ſtrange deuiſed diſcipline, and take vp all prety nouelties as golden Apples, which euery man lets fall, ſhal without queſtion miſſe the marke, and loſe the garland of glory. Wherefore wee muſt run, not too much on the left hand, as *Atheiſts* doe: not round about the circle, as *Temporizers* doe: not forward and backward in a maze, as *Newters* doe: not too much on the right hand, as *Humoriſts* doe: (not any other way beſide the marke) but toward the marke.

(m) Ἀμείλιον τὸν νικῶντες χρύσεον μῆλον ἀτύσετε. *Arabius apud Natalem Comitem Myth. lib. 7. cap. 8.*

Iohn Baptiſt did goe before Chriſt to make ready a *perfect* people for the Lord (n). Now the ſumme of *Iohns* preaching was this, Prepare the way of the Lord, and make his path ſtraight. So that they which walke in a ſtraight path directly toward Chriſt, are a perfect people for the Lord. Therefore wee which would runne toward the marke, muſt leaue all Atheiſme, all Gentiliſme, al prophanenes, all lewdneſſe on the left hand, as

(n) *Parare domino plebem perfectam.* Luke 1.17.

as *Paul* did leaue *Cyprus* on the left hand, when he ſailed toward *Syria*(o). For thus touching *the world*, S. *Baſil* telleth vs, that wee muſt forſake all thoſe worldly affections, which may draw vs any way beſide the marke of true godlineſſe (p). Touching *the fleſh*, *Maximus* telleth vs, (q) that when our mind is perfectly freed from fleſhly deſires, then it goeth on ſtraight without any declining from the marke. Touching *the diuell*, *Macarius* telleth vs, That we cannot auoyd that gaping gulfe wherein the powers of darkeneſſe are ouerwhelmed, except the ſpirit of Chriſt be our Pilot, and guide vs in a ſtraight courſe toward the marke, and in a right line, as it were, to the hauen of reſt (r). For indeede *Hymeneus* and *Alexander* wanting this guide, made ſhipwrack of their faith, and were ouerwhelmed in the gulfe of damnation, being deliuered to the Diuell, that they might learne not to blaſpheme (s). Whereupon *Oecumenius* ſaith, That it asketh good Art, and is a point of great cunning for a man to keepe the ſcope of Chriſtianitie, and to goe right toward the marke of truth (t). And therfore as Gunners wink with

(o) Acts 27

(p) Ἀποτάσσεσθαι πάσας τὰς περὶ τὰ θεῖας τῆς κόσμου, ἐμποδίζειν δυναμένας τῷ σκοπῷ τῆς εὐσεβείας εὐθυμεύειν: *pag.* 448.

(q) Ὅταν ὁ νοῦς τελείως τῶν παθῶν ἐλευθερωθῇ τότε ἐμπαύεται πρὸς τὴν ἁπλῆν ἕδραν. *Centuria prima*,

(r) τὸν χαλεπὸν ἄβυσσον τῶν πονηρῶν δυνάμεων τὸν σκότους, εἰ μὴ εὐθυδρόμως καὶ ὀρθῶς εἰς τὸν λιμένα ἀπιστίας. *Homil.* 44.

(s) 1. Tim. 1. 20

(t) Ἀστοχήσαντες, τεχνικὸν γὰρ δεῖται ὥστε μὴ ἐξω τοῦ σκόπου τῆς ἀληθείας πεσεῖν in 1. v. 6.

with their left eye, that they may leuell more truly: in ſemblable ſort wee muſt not behold any vngodlineſſe or ſiniſter dealing with our eies, but we muſt aime directly toward Chriſt, and either, if it be poſſible, hit the marke, or at the leaſtwiſe with thoſe left-handed Beniamites, come within a haires bredth of it (u). When *Diogenes* ſaw a bungling Archer ſhoote, he ran as faſt as hee could to the marke. The lookers on demanded what he meant in ſo doing? He anſwered, to make ſure that he might not be hit. For this fellow (ſayes hee) meanes neuer to come neere the marke. Thus muſt we doe: When we ſee prophane ſtragglers, ſtarting aſide like a broken bowe, and roauing a great way wide on the left hand, wee muſt preſently runne to the marke, that not onely wee may keepe our ſelues ſafe from the danger of their ill enſample, but alſo we may giue aime (as it were) to others, by our good enſample, and direct them, that they bee neither wide nor ſhort of the marke (x). Now for *Temporizers*, we know that *Ioſephs* brethren ſtood ſo long dallying and delaying, and trifling out the time, that

(u) Iudg. 20. 16

(x) *Paulus dicit ſe inſtar ſagittary ad propoſitum, & ad ſignum iacula dirigere, ne ſagitta ad partem declinans alteram, imperitum oſtendat ſagittarium: Hiero. aduer. P. l. 1. initio.*

that hauing a iourney to buy corne, they might haue returned twice, before they would go once[y]. Alſo that *Elizeus* when *Elias* called him, went about the buſh (as we ſay) and would needes go bid his father and his mother farewell, before hee would follow the Prophet[z]. *Paul* did not ſo, Being called of God, he did not ſtand *temporizing*, and circling, and conſulting with fleſh and bloud[a], before hee would follow toward the *Marke*, neither did he fetch a compaſſe, as hee was conſtrained to doe when hee arriued at *Rhegium*[b], but as hee came with a ſtraight courſe to *Cous*[c], ſo heere ſtraightwaies he came to Chriſt. There is but one place in the whole Scripture, which may ſeeme to ſerue them which ſerue the time: and that is, where the Apoſtle exhorteth vs, not to bee ſlouthfull in ſeruice, but feruent in ſpirit, *ſeruing the time*[d]. They that by *ſeruing the time*, vnderſtand, taking all opportunities to do good, expound it neuertheleſſe thus, That wee muſt apply our ſelues to the time, yet ſo, as in euery inclination, and turning, we keepe a ſtraight courſe[e]. But all the Fathers, *Origen* onely excepted, do

y Gen. 43. 10.

z 1. Kin. 19. 20.

a Gal. 1. 16.

b Act. 21. 1.

¶ Act. 21. 1.

(d) Rom. 12. 11. τῷ καιρῷ τῶν καιρῶν.

e *Sic tamen, vt in qualibet inclinatione rectũ curſum teneamus. Caluin. ibid.*

do reade the place otherwiſe. *Ierome* by name ſaith moſt peremptorily [f], Let others reade, *ſeruing the time*, I for my part will reade, *ſeruing the Lord*. And this reading indeed is much more agreeable to the Text. So that here is nothing ſaid in defence of *time-ſeruers*. For they that are ſuch, ſerue not the Lord Ieſus Chriſt, they are not *Chriſt-ſeruers*, but they ſerue their owne bellies, and with their glauering & flattering, they ſeduce the hearts of the ſimple, and leade them beſide the *Marke* [z]. Therefore as Fletchers to make their ſhafts flie ſteddily, piece them with *ſugarcheſt*, or *hollie*, or ſuch like heauy wood; ſo we muſt adioine to that *aſpe* or *ſeruice* tree, or ſuch other light matter, which we are all made of, the ſweet *ſugarcheſt* of the *holy* Ghoſt, that wee may not be vnſteady as arrowes of *aſpe*, nor yet ſlothfull in *ſeruice*, but feruent in ſpirit, ſeruing the Lord. Saint *Ambroſe* reporteth, that the Bee being to flie home to her hiue, and fearing leſt if ſhe ſhould be taken by the way with the wind, ſhe might perhaps bee blowne about in the aire, counterpeizes her ſelfe with a little ſtone, and ſo flies ſtraight home [h]. This may

[f] *Illi legant Tempori ſeruientes, nos legamus, Domino ſeruientes Epiſtola ad Marcel.*

[z] Rom. 16. 18. ἐξαπατῶσι.

[h] *Apis cum aeris motus ſuſpectos habet lapillis ſæpe inſublatis per ania ſe librat nubila, ne leui alarum remegium præcipitent flabra ventorum. De virg. prop. fol. 3.*

may teach vs alſo what we ought to doe. Wee muſt not be wauering, and carried about with euery blaſt of doctrine (i) like a reed ſhaken in the wind (k): but as the Bee is ballanced with a little ſtone, ſo wee muſt bee built vpon the chiefe corner ſtone (l) and grounded vpon a rocke (m), and eſtabliſhed with grace (n) that howſoeuer the raiue fall, or the flouds ariſe, or the windes blow (o), or what times ſoeuer come, yet wee may ſtand faſt in the ſtreete which is called *ſtraight* (p), alwaies following Chriſt directly towardes the marke. To come now to *Newters*, they may bee compared to a weauers ſhuttle (q), which if it go forward one way, preſently goes backward againe as much another way. Or to a Weauer himſelfe, ſuch an one as *Penelope* was, who would doe, and vndo, weauing that in the day time, which ſhe did vnweaue in the night. But contrariwiſe ſaith our Apoſtle, (r) If I build againe the things that I haue deſtroyed, I make my ſelfe a tranſgreſſor. As if hee ſhould ſay, If I weaue and vnweaue, if I build and deſtroy, I make my ſelfe a newter, and ſo conſequently runne beſide the

(i) Epheſ 4.14
(k) *Vide Foxū in præfatione ante Pandectas locorum communium.*
(l) Epheſ. 4.20.
(m) Luke 6.24
(n) Heb. 13.9.
(o) Mat. 7.25.
(p) Acts 9 11.
(q) Iob. 7.6.
(r) Gal. 2.16.

the mark. For no man doth more transgresse, then he that is doubtfull and vncertaine in religion, one while putting his foot forward, another while pulling it backward againe[f]. God saith to his people which come to worship him in his temple, That he which entreth in by the way of the North-gate, shall go out by the way of the South-gate, & he that entreth by the way of the South-gate, shall goe forth by the way of the North-gate, he shall not returne by the way of the gate whereby he came, but they shall goe forth ouer against it[t]. Thus the wise men which came to worship Christ returned not home the same way they came, but returned home another away[u]. For it was behoouful that beleeuing now in Christ, they should not walke any more in the wayes of their old conuersation, but that taking a new course, they should leaue all their former errors, and goe forward continually toward the Marke (x). Among those fowles which are counted abhominable, the Sea-mew, or the Gull is one[y]. Now this is vncleane, because it liues in both elements, both in the water, and in the earth, swimming

[f] *Nihil turpius dubio & incerto, pedem modo referente, modo producente. Seneca. ep. 96.*

[t] Ezech. 46. 9.

[u] Mat. 2. 12.

(x) *Oportebat enim vt iam in Christum credentes, non per antiquas conuersationis semitas ambularent, sed nouam ingressi viam, à relictis erroribus abstinerent. Leo de Epiphania. ser. 3*

[y] Leuit. 11. 16

ming as a fish, and yet flying as a bird(z)? And certainely those wise men should haue bene such fooles, and such guls as these are, if they had worshipped both circumcision, which is an earthly rudiment, & also Baptisme, which is administred by water, & by the holy Ghost. For the Holy Ghost saith, if you be circumcised Christ shall profit you nothing. As if hee should say, If you go backward againe to the circumcision of *Herod*, hauing gone thus far forward to the Baptisme of Christ, you make your selues *Newters*, and shall neuer come to the *Marke*. The Iewes were charged not to weare a garment of diuers sorts, as of linnen & woollen together [a]. Hath God care of oxen, and hath hee not much more care of Preachers (b)? Hath God care of those garments, wherewith our bodies are couered, & hath hee not much more care of those vertues wherewith our mindes are adorned (c)? Yes verily, we must so vnderstand it, that by this Iewish Law, we are all charged, not to runne with old clouted shoes vpon our feete [d], when our feete should bee new shod with the preparation of the Gos-

pell

(z) *Larus animal est in vtroque viuens, id est aqua & terra, qui sicut auis quidem volat, vt aquatile autem natat. Cui non male comparantur hi qui circumcisionem venerantur & Baptisma, ad quos Paulus dicit, si circumcidamini, Christus vobis nihil prodest. Isychius in Leu. lib. 3.*

[a] Deut. 22. 11.

(b) 1. Cor. 9. 9.

(c) 1. Pet. 3. 3. Κόσμος
1. Pet. 5. 5. Ἐγκόμπωμα.

[d] Iudg. 9. 5.

peli of peace (e) not to ſow a peece of new cloth into an old garment f, when old things are now paſt, and all things are become new (g). In one word, not to haue a linſie woolſie Religion, or a patcht moath-eaten conſcience, but to weare ſuch a faire Cogniſance of certainty and conſtancy vpon our coat, as al men may ſee, that without any newtralitie, or hypocriſie, wee follow hard toward the marke, and ſincerely ſerue God. Therefore as *Theſeus* being guided by *Ariadnes* threed, which ſhe tied at the entrance into *Dedalus* labyrinth, eſcaped all the danger and error of it: euen ſo we muſt make Chriſt the doore, by which we muſt enter into the labyrinth of all our affaires, and tie *Rahabs* threed (h) at his entrance, and follow it all the way, that ſo we may be ſafe, and goe in, and out, and finde paſture i. For to goe in and out after this ſort, is not to go forward and backward, but to go only forward. Seeing whether wee goe in by remembrance of Chriſts mercies, or goe out by conſideration of our owne miſeries, whether we goe in by faith, or goe out by good workes, whether we goe in

(e) Eph.6.15.
f Mark.2.21.

(g) 1.Cor.5.17

(h) Ioſu.2.14.

i Iohn.10.9.

by life, or go out by death, alwayes wee finde pasture, that is, heauenly comfort in Christ, alwayes wee goe forward, alwayes wee follow toward the marke. Now for *Humorists*, Saint *Paul* aduiseth vs to put on the Armour of righteousnes on the right hand, and on the left [k]. *Marcus Calius* was said to haue a good right hand, but an ill left hand, because hee could plead against a man better then for him. But here it is contrary: for these are armed well enough on the left hand, but they lye open to the Diuell on the right hand. Who like a cunning fencer, doth strike a great deale more fiercely at the right hand then at the left [l]. Therefore *Dauid* saith, *The Lord vpon the right hand shall wound euen Kings in the day of his wrath* [m]. If Sathan stand at thy right hand, hee shall wound thee: but if the Lord stand at thy right hand, thou shalt wound him, and bruise his head, and breake the hairy scalpe of all the Kings and Princes of darkenesse ([n]). Wherefore euery Christian must say with the Psalmist [o], I haue set God alwayes before me (there is the marke) for hee is at my right hand, so that I shall not fall. And againe,

[k] 2. Cor. 6. 7.

[l] *Ampliori solicitudine vulnerare in nobis dextram satagit quam sinistram. Ber. qui hab. ser. 7.*

[m] Psal. 110. 5.

([n]) Eph. 6. 12.

[o] Psa. 19. 9.

gaine [p], Thou hast holden me vp by my right hand, thou shalt guide me with thy counsell, (there is toward the marke,) & after that receiue me into glory. S. *Bernard* writing to one *Guido*, a Cardinal of Rome, in his very first salutation, wisheth him no greater gift of God, then that he might haue grace to turne neither to the right hand, nor to the left [q]. And a little after in the same Epistle, hee requesteth him that he would learne to know himselfe, and not to goe beyond his own mediocrity, but be wise vnto sobriety [r]. This lesson the wisest that euer was teacheth vs [s], not to bee ouer-much iust, neither to make our selues ouer-much wise (t). For that which is too good, is starke naught: and he that is too wise, is a stark foole; because he is neuer contented with the time present, but needs he must haue a *præter*. And yet no *præter* will content him neither, not an imperfect, no not a perfect, but only that which is more thē perfect. Now he which will needes bee more then perfect, shall whether he will or no, be lesse then imperfect. Hee that seekes to be more wise then hee can bee, shall be found to bee lesse wise then hee

[p] Psal. 73. 23.

[q] *Guidoni Bernardus, Non declinare ad dextram nec ad sinistram, Epist* 192.

[r] *Seipsum cognosceret, nec egrederetur mensuram suam, sed saperet ad sobrietatem. ib.*

[s] Eccle. 7. 18.

(t) *Quisquis plus iusto non sapit ille sapit. Martial. l. 14.*

shouldbe. And he that thinkes himselfe seene in all things, shall soone shew himselfe ouer-seene in most things. Because a selfe-conceit of surmised wisedome, will not let him come to happy increase of true wisedome (u). And certaine it is, that God will not reueale wisdome, but onely to such as walke continually in the way of peace, and doe not at any time like scattered sheepe, runne too much on the right hand out of the way of peace, into the way of precisenesse [x]. Wherfore though it be thy right eye, yet if it offend thee, or cause thee to offend the Church of God by thy running beside the marke, plucke it out hardly, and cast it from thee [y]. For thou knowest that hee which would needes forsooth in all the haste call for fire from heauen (z) had too hot a spirit, & at that time went too much on the right hand, and therefore not with a right foote to the Gospell [a]. But he that did shaue his head in Cenchrea (b), and yeelded to many other ceremonies for peace sake, which otherwise perhaps hee did not greatly allow and like of, as he exhorteth others to doe, so hee did himselfe make straight

(u) Τὸ νομίζειν εἰδέναι οὐκ ἐᾷ προκόπτειν εἰς τὸ εἰδέναι Marc.

[x] *In via pacis tantum ambulantibus reuelabit, & in nullam præcisionẽ deuiantibus. Aug. lib. 2. de Bap. contr. Donat. c. 8. & citatur à Bruno de hæreticis, li. 4. cap. 4.*

[y] Mat 5.30.

[z] Luk. 9.14.

[a] Galat. 2.4.

[b] Act. 18.18. *Paulus Timotheum circumcidit, hostias in templo immolauit cum Aquila & Priscilla caput Corinthi totondit. Wilfridus apud Bedam historiæ l. 5. c. 25.*

ſtraight ſteps for his feete, and went directly toward the marke. To returne then now at the length to that which ere-while I was about to ſay, it hath bin thought in former time that none could be perfect but they which led a ſolitarie life. Hence it is that ſo many Writers both old and new haue ſo largely diſcourſed of the perfection of that life (c). Yea diuers, not onely inferiors, but euen Princes, and not only of other countries, but euen of this Realme of England (d), haue voluntarily relinquiſhed their Crowne, their Scepter, and all their roiall roabes, and cloiſtered vp themſelues in Monaſteries, that they might liue, as they thought, in a more perfect ſtate. And certes I will not deny, but that ſuch as can well away with this kinde of life, haue many opportunities to ſerue God, which we haue not (e), and haue not many imperfections of the world which we haue (f). Yet this is not the only perfect ſtate, which tendeth toward the marke. But as diuers haue liued very badly in Monaſteries: ſo many haue liued very bleſſedly without them. Yea, there is no calling ſo meane, but if a man

*Heb.12.13.

(c) *Venire ad eremum ſumma perfectio eſt, Cæſar Arelatenſis h.23 p.143. vide præter alios, Laurentium Iuſtinianum de diſciplina, & perfectione monaſticę conuerſationis, pag.118.*

(d) *Kynigilſus, Ceolulſus, Eadbertus, Ethelredus, Kenredus, Sigibertus, Offa, Sebbi, Iue.*

(e) *Nihil aliud quicquam erat olim monachi profeſſio, quam priſcę, libereq; vitę meditatio ac purè Chriſtianę. Eraſmus in præfatione ante Hier. Ep.*

f *Cellę & Cœli habitatio cognatę ſunt. Ber. de vita ſolitar.*

follow Chriſt in it, hee may well enough according to the meaſure of grace which it ſhall pleaſe God to giue him, become a perfect man. Let *Ioſeph* bee an example for ſeruants; *Iacob* for ſhepheards; *Amos* for cottagers; *Mathew* for Farmers; *Peter* for Fiſhers; *Paul* for Tent-makers; and ſo forth in the reſt (g). For if a man haue the right *Marke* alwaies before his eyes, he may liue as well in a Citie, as in a ſanctuary [h], as well in a ſhop as in a cell [i]. So that no one calling ſimply of it ſelfe, doth make a man perfect, but the anſwere of a good conſcience to God (k), that is it which maketh a man perfect. Briefly the point is this. What lawfull calling, ſtate, or condition ſoeuer thou art in, if ouer and beſides the plying of thy worldly buſines, thou haue a conſcionable care euery day to encreaſe ſpiritually alſo, in ſuch a faith as worketh by charity (l), I warrant thee, teare nothing, thou art right enough, and doſt goe ſtraight toward the *Marke*. The ſuperſtitious Pagans thought that an Idoll which they termed *Vibilia*, kept them from erring out of their way [m]. But faith is our *Vibilia*, which will not ſuffer vs to wan-

(g) *Vide Thod* ὡσεί ποτε τοῖς *l.7.in fine. Et Philo Iudeum* ὡσεί τοῦ παντὸς σπουδαῖον εἶναι ἐλεύθερον *p.593.*

h Μοναχὸν ἐκεῖνον ἡμῖν ἀπόλις- *Chryſ.ad. pop. Antioch.17.* εἰς ἐν μοναχικῷ τῷ ἐργαστηρίῳ *vbi ſupra.hom. 12.*

(k) 1.Pet.3.21.

(l) Galat.5 6

m *Ab erroribus viarum dea Vibilia liberat. Arnob.aduerſ. gent.l.4.initio.*

wander out of the way, ſo long as we do all things according to that patterne which was ſhewed vs in the mount (n). For Chriſt with his croſſe in mount Caluarie hath gone before vs, and broken the ice already for vs, and left vs an example, that by faith we might follow his ſteppes (o), euery one of vs ſaying vnto him with holy *Iob*, My foote hath followed thy ſteppes, thy way haue I kept, and haue not dedlined(p). This we ſhall doe if we walke in the Kings hie-way of charity(q), and keepe the royall way of loue r. For we that are Chriſtians goe toward the marke, not by liuing, but by louing: not with our feete, but with our affections. Neither is there any thing which maketh a good or a bad life, but a good or a bad loue s. Therefore he that would bee perfect, muſt be rich in good workes, and according to the rule of Euangelicall perfection, hee muſt loue, not only his friends in God, but alſo his foes for God t. Becauſe as that is the hotteſt fire which warmeth thē that are furtheſt off: ſo that is the moſt feruent & perfect loue which forſaketh none, though they be neuer ſo farre off, neither friend nor

(n) Exo. 25.10.

(o) 1. Pet. 2.21.
(p) Iob. 23. 11.
(q) Num. 21.22 ὁδῷ βασιλικῇ πορευτέον. *Nazianz. pag.* 19. ὁδῷ βασιλικῇ πορεύου, *Baſ. pag.* 139.
r Iam. 2.8.
s *Imus enim, non ambulando: non pedibus, ſed moribus. Nec faciunt bonos vel malos mores niſi boni vel mali amores. Aug. Epiſt.* 52.
t *Amico, in deo, & inimicos propter deum. Proſper. in l. ſententiarum.*

foe that may be loued, but embraceth all in him who neuer doth forſake, vnleſſe he be forſaken. Now this charity of ours ought to bee ſcarlet twice dyed ([u]), I meane extended not only towards men, but alſo towards God. Which loue of God muſt make vs contemne the world, and loath our owne ſelues([x]), and mortifie all our inordinate deſires, & keepe no proprietie in any thing we haue, but renounce. and reſigne our whole will, and our whole ſoule, to the good will, and pleaſure of God. For indeed ſo many times we ſtep out of the way as we deſire any thing which is not finally referred to the loue of the Lord([y]). And therfore as a cunning archer wil hit, not onely the white, but euen that very black in the middeſt of the marke, which is commonly made in the forme of a heart*; ſemblably a ſincere louer of God, muſt neuer leaue darting and ſhooting vp to God his moſt paſſionate and piercing deſires [z], till he hath hit the marke ([a]), and with his wounded heart hath alſo wounded Gods heart, that the Lord may mercifully, and louingly confeſſe vnto him and ſay, Thou haſt wounded my heart,

([u]) *Coccus bis tinctus.* Exod. 28 6.

([x]) *Duo amores duas conſtituunt ciuitates, amor Dei creſcens vſque ad cõtemptum ſui, ciuitatẽ Dei. Amor ſui vſque ad contemptum Dei, ciuitatem diaboli. Aug.*

([y]) *Tot greſſus extra viam ponimus, quot peruerſis deſiderijs à cæleſtis vitæ meditatione ſeparamur. Greg. Mag.*

* *Cambyſes cum filij Prexaſpis, cor ipſum ſua ſagitta traieciſſet, Dixito mihi, inquit Prexaſpes, quemnam noris mortalium ita ad deſtinatum emittere ſagittas. Herodotus lib. 3. initio.*

heart, my ſiſter, my ſpouſe (b). But now as in our charitie to men we muſt loue, not onely our friends, but alſo our foes; ſo in our charity to God, wee muſt loue the Lord, not onely when hee ſheweth ſenſible ſignes of familiarity and fauour toward vs, but alſo when he ſeemeth to frowne as it were, and to bee offended with vs. *Dauid* ſaith in one Pſalm [c], trouble and heauineſſe hath found mee: but in another Pſalme [d], I haue found trouble and heauineſſe. Betweene theſe two ſpeeches there is a great difference. For trouble and heauineſſe may finde him which runneth into a corner and hideth himſelfe, and would not be found by affliction. But he findes trouble and heauineſſe, who when it is in his owne free choyce whether hee will bee afflicted or no, willingly with *Moſes* chuſeth to ſuffer affliction (e), and loueth the Lord moſt of all, when he laieth ſome fatherly chaſtiſement and correction vpon him: knowing that as Chriſt was conſecrated and perfected by afflictions [f]: ſo nothing doth more perfect a Chriſtian, and make him fine gold indeed (as S. *Paul* alſo in the very next verſe almoſt before my

[z] *Iaculatoria deſideria. Aug.*
(a) Συνέξασθέ μοι ἐν τῷ σκοπῷ τυχεῖν. *Igna. Epiſt.* 13.
(b) Cant. 4. 9.
[c] Pſa. 119. 143.
[d] Pſa. 116. 3.
(e) Heb. 11. 25.
[f] Heb. 2. 10. & cap. 5. 9.

my text declareth) then the felowſhip of his afflictions, and to bee made conformable vnto his death g. For the ſweete Lambe of God was in ſuch an extreame agony and anguiſh, and diſtreſſe, and deſolation of ſpirit, that his bleſſed body was bathed all ouer in a ſweate of bloud. To teach vs, that though we haue ſuffered very much already for the loue of Chriſt, yet if we be not content to ſuffer a thouſand times more, and euen to endure martyrdome, and to ſweat a bloudy ſweat for his ſake, we are not of his body (h). But on the other ſide, that this is the higheſt perfection that can be in this life, not onely in proſperity, but alſo in the greateſt aduerſity to bleſſe God, and if it pleaſe him for our further triall, to take away from vs al comforts both outward and inward, yea and to bring vs in a manner to the very point of deſperation, yet euen then, then alſo to ſhew an inuincible faith, and onely for the pure and perfect loue which we beare toward his Maieſty, to wreſtle with the whole world, and to fight manfully againſt the powers of hell it ſelfe, and to braue it out, and triumph ouer all tribulations, each

g Κοινωνία τῶν παθημάτων αὐτοῦ.

(h *Hæc pugna Saluatoris noſtri martyrum agones, & certamina ſignificabat. Ille ſudor ſanguineus eorum ſanguinem de toto eius corpore (quod eſt eccleſia) vtique fundendum manifeſtebat. Emiſſe feria 4. poſt Dom. in palmis. p. 116.*

each one of vs saying with *Iob*(i), Though he kill me, though hee kill me, yet will I loue him, and put my trust in him: and with Christ(k), Father, Father, O my louing father, if it be possible, let this cup passe from me; neuertheless not my will, not my will, but thy wil be fulfilled. This is indeed to follow hard toward the *Marke*. This is the fifth degree to perfection.

Touching the sixth he saith (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. A man were as good shoot at no marke(a), as at a wrong marke. And a man were as good venture for no *Prize* (b) as for a wrong *Prize*. For hee that suffereth martyrdome, (which, as I said euen now, is the highest top of perfection, that any mortall creature can reach to in this life) hee, I say, that suffereth martyrdome to this intent, to haue his relikes honoured of all men, or is willing any other way to haue his bloud shed, to this end, to make himselfe famous in the world, followeth hard (I grant) toward the marke, yet hee followeth not for this perfect *Prize*, but for

(i) Iob. 13. 15.

(k) Mat. 26.

(a) Ἀστοχεῖτε τοξεύειν. *Erasm. in prouerbio, Nulli scopo iaculari.*

(b) Ὁ κλοιὸς τῶν κακῶν κακὸς ἆθλον ἔχων. Ὁ δὲ μὴ τὴν ἐλπίδα τρίχων διπλοῦς ἐστι, *Marcus Eremita.*

for popular praiſe (c). And therefore all that hee ſuffereth, doth rather torment him for his hypocriſie, then crowne him for his victory. Wherefore it will not be amiſſe to conſider, what ought to be the chiefeſt end of all our actions, and what is the greateſt felicitie that man may attaine by following hard toward the marke, which the Apoſtle here calleth THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. *Varro* reporteth, that the ancient Philoſophers haue held and maintained two hundred threeſcore and eight ſeuerall opinions concerning felicitie [d]. No maruell then though Athens and Rome, and all the braue and gallant wittes in the world, could neuer attaine to the true knowledge of perfect bleſſednesſe. For following ſo many, they could neuer find any, but vaniſhing away in their own ſmoakie conceites, when they thought themſelues wiſe men, they proued in the end to be very fooles (c). Seeing this is the greateſt folly that can be, and a miſery of all miſeries, for a man but once to dreame of ſo diuers, and ſo contrary felicities. I wil touch but a few of them at this

(c) *Si ita martyrium fecerimus quod noſtras ab omnibus velimus honorari reliquias, & ſi opinionem vulgi ſectantes intrepide ſanguinem ſuderimus, huic operi non tam præmium quam pœna debetur, & perfidiæ magis tormenta ſunt, quam corona victoriæ, Amb.*

[d] *Libro de philoſophia apud Aug. de ciuit. dei. l. 19. c. 1.*

c Rom. 1. 22.

this time. And that very briefly. Some therefore define perfect happineſſe to be *an action of the minde, according to vertue, in a perfect life*. But by this perfect life they vnderſtand this preſent life. Whereas the Apoſtle auoucheth, that the ſeruants of God haue their fruit in righteouſneſſe, and their end euerlaſting life[f]. Therfore as euerlaſting death is the greateſt miſery, ſo euerlaſting life is the greateſt felicity. Which euerlaſting life, being the perfect life, is not this preſent life, nor in this preſent life, but the life to come, and in the life to come. This is and then is, *euerlaſting life*. Others eſteeme worldly *honor* to be perfect happineſſe. But *Hilary* contrariwiſe affirmeth[g], That all the honor of the world is the merchandize of the Diuell, not the prize of perfection. And *Eucherius* alſo ſaith, That the honours of the world are the waues of the world[h], which Chriſt did teach vs to contemne, and tread vnder our feete, when hee himſelfe did walke vpon the water (i). For ſo the very heatheniſh *Romans* did. They had for the difference of their nobility, a little ornament in the forme of a Moone, which they did weare vpon

[f] Rom. 6.22.

[g] *Omnis ſeculi honor diaboli eſt negotium. Canone 3. in Matth.*

[h] *Honores mundi, tumores mundi. Epiſt. parene. de contemp. mund.*

[i] Mark. 6 48.

vpon the ſhooes(k). What did they but thinke all worldly honour very mutable, when they did repreſent it in the forme of a Moone? And what did they but tread it vnder their feete, when they did weare it vpon their ſhooes? Now we that are Chriſtians ſee, and ought to ſee our calling better then they. How that not many wiſe men according to the fleſh, not many mighty, not many noble, are called: but that we muſt as well by diſhonour[l], as by honour, enter into *eternall glory*. Some others imagine, that carnall pleaſure is perfect happineſſe. But what ſaith the Apoſtle? *Meats for the belly, and the belly for meates; but God will deſtroy both it and them*(m) *Meates for the belly*. That is true. Wee doe eate to liue. *And the belly for meates*. That is falſe. Wee doe not liue to eate. Therefore *God will deſtroy both it and them*. Both the belly and the meates of all Epicures, becauſe they thinke their belly is made for meates(n), whereas indeede onely meates are made for their belly. Becauſe they thinke they may liue to eate(o), whereas indeed onely they may eate to liue. For the prize of our

(k) *Iſidorus calceos lunatos ſenatorum vocat, additque Romulum calceos patricios reperiſſe, aſſuta luna. Sigonius de Iudi. l.2.ca.20.*

l 2.Cor.6.13.
m 1.Cor.6.8.
(n) *Machometus credidit beatitudinem conſiſtere in cibo, potu, delectationibus corporalibus Iohannes Galenſis Anglus. l. de orig. Mach. c.5*
(o) *Nihil aliud putadt eſſe vitam niſi veſcendi & potandi licentiam. Firmicus in lib. de errore profa. relig.*

our high calling is not meat or drink (or any carnall pleasure) but righteousnesse and peace, and *ioy in the Holy Ghost*. Others account transitory *riches* to be perfect happinesse. And certainly, if wee vse our riches wel, as diuers worthy Citizens of this City haue done, to the maintenance of learning, to the building of Hospitals, and to other such good purposes, then riches (I grant) are a great helpe to a vertuous minde, and a speciall furtherance to felicity. Otherwise that complaint of *Salustius* may take place enen in these our times (p). / Our times are so miserable (saith hee) that now adaies no man is thought to be more happy then hee that is knowne to be most wealthy. And that also of *Innocentius* (q). Fie for shame (saith hee) now adayes man is esteemed according to his money, whereas rather the money should bee esteemed according to the man. Euery one is reputed worthy, if he be wealthy, and naught if he be needy; wheras rather euery one should be reputed wealthy if he be worthy, and needy if hee bee naught. For questionlesse riches of themselues doe encumber and en-

(p) *Tanta est miseria huius temporis, vt nullus habeatur magis fœlix quam qui est plurimum diues De guber. lib. 3.*

(q) *Prob pudor, secundum fortunam æstimatur persona quum potius secundum personam æstimanda sit fortuna. Tam bonus reputatur quam diues, tam malus quam pauper, cum potius tam diues sit reputandus quam bonus, tam pauper, quam malus De contem. mund. l. 1. c. 16.*

entangle the mind, euen as an Ape is tied and teddered to his clogge. Wee reade according to the Greek translation, that *Abraham* was very rich. But there is a latine translation which saith, that *Abraham* was very heauy. And the originall Hebrew [r] indifferently beareth both, which proueth that riches are a heauy burthen, and do many times hinder them very much, which would attaine to blessednesse. Yea if thou set thy heart vpon them, they will likewise set themselues too vpon thy heart, and lie so heauily vpon thy heart, that they will presse, and wey thee down with thy heart into hel. Therfore diuers holy men and women heretofore haue voluntarily abandoned their wealth, and preferred pouerty before it, that they might the sooner and the easier come to perfection. For as it is hard for a periwinkle in the sea to swimme, or for a snaile vpon the land to creep, while they beare their houses vpon their backes([f]): euen so it is hard for a rich man that trusteth in his riches, with all his bigge bunches of wealth vpon his back, to goe through the needles eye ([t]), and to enter into *the kingdome of heauen*. Wherefore we

[r] Gen. 13. 2. *Chauedh.*

[f] *Dom. porta.*

[t] Mar. 10. 25.

wee muſt follow hard toward the mark; (not for any action in *this life*, but) for *euerlaſting life*: (not for any worldly *honor*, but) for *eternall glory*: (not for any carnall *pleaſure*, but) for *ioy in the holy Ghoſt*: (not for any tranſitory *treaſure*, but) for *the kingdome of heauen*: (not for any other prize, but) *for the prize of the high calling of God in Chriſt Ieſus.*

This *euerlaſting life*, is the onely *perfect life*, becauſe it is *the Prize*: this *eternall glory* is the onely high *honour*, becauſe it is *of the high Calling*: this *ioy in the holy Ghoſt*, is the onely godly *pleaſure*, becauſe it is *of God*: *This Kingdome of heauen*, is the onely Chriſtian *treaſure*, becauſe it is in *Chriſt Ieſus*. This (I ſay) this *euerlaſting life*, is the onely *perfect life*, becauſe it is the *prize*. Which maketh the Marchant venturer that gets it, moſt abſolutely bleſſed. As the Pſalmiſt ſaith[u] ſpeaking of another; bleſſed art thou that feareſt God, and walkeſt in his waies. For thou ſhalt eat the labour of thy hands. *O well art thou, and happy ſhalt thou be. O well art thou.* For thou haſt feared God, and walked in his waies; for thou haſt followed hard toward the mark. *And happy ſhalt*

[u] Pſa. 127. 1.

thou be: For thou ſhalt eate the labour of thy handes; for thou ſhalt haue, by the gracious gift of GOD*, euerlaſting life, the onely perfect life, *The prize of the high calling of God in* CHRIST IESVS. As the Apoſtle ſaith[x], ſpeaking of himſelfe, I haue finiſhed my courſe, I haue kept the faith; there is henceforth layd vp for me a crowne of righteouſneſſe. *O well art thou, and happy ſhalt thou be! O well art thou!* For thou haſt finiſhed thy courſe, and kept the faith; for thou haſt followed hard toward the marke. *And happy ſhalt thou bee*: For there is henceforth layd vp for thee the crowne of righteouſneſſe; for there is henceforth laid vp for thee *euerlaſting life*, the onely perfect life. *The prize of the high calling of God in* CHRIST IESVS. This eternall glory is the onely high honour, becauſe it is *Of the high calling*. For all of the viſible Church haue a *calling*. Seeing the Church is nothing elſe but the company of them which are called(y). Yet all that are called, are not worthy of this calling. Seeing many make excuſes, and will not come when they are called(z). Therefore Saint *Peter* prayeth for

* Rom. 6.23.

x 2. Tim 4.8.

(y) Ἐκκλησία λέγεται ἀφορισμὸς ἀπὸ τῶν πάντων εἰς τὸν αὐτὸν εἶναι, καὶ ἐμὲ συνάγειν, γνῶ. Hier. ſoly. Καπὴ. 18.

(z) Luk. 14.8.

for the diſperſed Iewes [a], that the God of all grace, which hath called them to his *Eternall Glory*, would make them perfect, confirme, ſtrengthen and eſtabliſh them therin. And S. *Paul* likewiſe prayeth for the Theſſalonians [b], that God would make them worthy of his *calling* (to *eternall Glory*) and perfect all the good pleaſure of his goodneſſe, & the work of faith in them. Whereby we ſee that they are the only worthies of the world which are ſo happy as to haue this *High honour*, and dignity (c) giuen them, to bee called the ſons of God. Which was prefigured in the ſeeling of the Temple. Where were grauen Palme-trees and Chaines [d]. The Palme-tree is *High*, the Chaine is *Calling*. The Palme-tree chaine, the *High Calling*. For God the Father by his effectuall *calling*, as by a ſtrong chaine [e], doth draw his children to Chriſt. And then ſtanding before the Lambe, they hold Palmes in their hands [f], which are the enſignes of their *honour*. So that being drawne vp to the *High* Palme-tree by the *Calling* chaine, they are made partakers of *eternall glory*, the onely high *honour*, THE PRIZE OF THE HIGH CAL-

[a] 1. Pet. 1. 10.

[b] 2. Theſ. 1. 11.

(c) Ἐπουρανίαν *Dignitatem. Beza.* Ioh. 1. 12.

[d] 2. Chro. 3. 5.

[e] Iohn 6. 44.

[f] Reuel. 7. 9.

CATLING OF GOD IN CHRISTIE-
SVS. *This ioy in the holy Ghoſt* is the only godly *pleaſure*, becauſe it is *of God*. Indeed ſometimes euen in this life we haue a taſte[f] (as it were) of this *ioy*. As the Iſraelites had a taſt of the grapes and other *pleaſures* of Canaan before they came thither[g]. But we cannot enioy the full fruition of it vntill we come to the preſence of GOD, therefore *Dauid* ſaith[h], in thy preſence is the fulnes of *ioy*, and at thy right hand are *pleaſures* for euermore. And againe, they ſhall bee ſatisfied with the fatneſſe of thy houſe, and thou ſhalt giue them drinke out of the riuer of thy *pleaſures*[i]. For this fatneſſe of the houſe of *God* is that meate, and this riuer of the *pleaſures of God* is that drinke, which ſhall perfectly ſatisfie, and fill our hearts with *ioy in the holy Ghoſt*. When the Lord ſhall ſay to euery one of vs, Enter thou into thy Lords *ioy*[k]. Not, let thy Lords *ioy* enter into thee. For it is ſo great, that it cānot enter into thee, thy heart cannot hold it[l]. But, Enter thou into the Lords *ioy*. For thou ſhalt euen bath thy ſelfe in bleſſedneſſe, and ſwimme in the bottomleſſe ſtreame of the ſweete *pleaſure of God*.

(f) Cant. 8. 2.

(g) Num. 13. 14

h Pſal. 36. 12.

i Pſal. 36. 8.

k Math. 25 23.

l *Non ergo totum illud gaudium intrabit in gaudentes, ſed toti gaudentes intrabunt in gaudium Domini ſui. Aug. Manua. c. 36.*

(m) *Clitorio quicunq; ſitim de fonte lenaric, Vina fugit, gaudetq; meris abſtemius vndis. Ouid. Met. 15. In Arcadia.*

God, as a little fish taketh his pastime in the huge Ocean sea. And looke how he that hath once tasted of the fountain named *Clitorius fons*, will neuer afterward drink any wine(m)in like sort when thou hast once tasted this pure christall water of life, thou shalt neuer any more relish the wine of the world, but bee perfectly delighted with *ioy in the holy Ghost*, the onely godly *pleasure*, *The prize of the high calling of God in* CHRIST IESVS. This *kingdome of heauen* is the only Christian *treasure*, because it is *in Christ Iesus*. For all treasures which are laid vp in earth may be stollen with theeues, or corrupted with eankers(n). But this *treasure* is an enduring substance (o) hoorded vp in heauen, where neither thiefe stealeth, nor canker corrupteth(p). Therfore the *kingdome of heauen* is likened to a *treasure* hidden in the fild(q). And the field is CHRIST IESVS(r), in whom are hidden all the *treasures* of wisedome and knowledge (s). O blessed then, O blessed is the man that findeth this wisedome, and the man that getteth this knowledge t. Because the merchandize thereof is better then siluer, & the gaine

cissitas est, non ignota Clitori, in cuius agris est spelunca profluens aquæ, quam qui biberint, fiant abstemij. Vitruuius l. 8. c. 3.

(n) Math 6.19.

(o) Heb. 10.34.

(p) *Veritus diuitias illam prorsus immortalem gloriam supernorumq; bonorum retributionem esse existimamus. Cyp. in Gen. li. 5. in fine.*

(q) Mat. 13.44.

r *Thesaurus in agro, absconditus Deus est latens in carne sua. Vigil. con. Eutyc. l. 3. c. 3.*

(s) Μέγας τοίνυν ὁ θησαυρὸς ἡμῶν ὁ χριστός ἐν ᾧ τὸ πλοῦτον καὶ τὰ ἀγαθὰ τῆς αὐτοῦ. *Theophy. in ca. 17. Lucæ. pag. 322.*

t Pro. 3. 13.

thereof is better then gold. It is more pretious then pearles, and all things that thou canst desire, are not to be compared vnto it. Yea doubtlesse (sayes one) I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord. O wise, O worthy, O holy, O heauenly marchant! Here is a franke chapman indeed, which prizeth *the kingdome of heauen* according to the right worth, and true value of it. Knowing that this *Christian* treasure was bought & purchased for him, not with corruptible things, as siluer or gold, or such like, but with the most deare and pretious bloud of Christ (y). For whom (sayes he) I haue counted all things losse, and doe iudge thē to be dung, that I may gain Christ (a). For *Christ Iesus* onely is *the wisedome of his Father*; and by him onely we come *to the knowledge of God*. He is *the wisedome of his Father*, because hee doth giue vs grace in this life, that we may be wise vnto saluation, and see the Father by faith, and receiue the earnest of our inheritance (b). By him we come to *the knowledge of God*, because he will giue vs glory in the life to come, that we may know as wee are known

(y) 1. Pet. 1. 18

(a) Philip. 3. 8.

b Ephes. 1. 14.

knowne, and behold God face to face, & receiue not onely the earneſt-peny, or the pledg-peny, but alſo the prize-peny, or the poſſeſſion-peny of perfection [c]. So that Chriſt Ieſus is the the Alpha and the Omega, the beginner & the ender of of our perfection ([d]), *the author and finiſher of our faith, who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God* [e]. He *is the authour and finiſher of our faith*, that is, our fore-runner([f]), and marke, *who, for the ioy which was ſet before him*, that is, for *the kingdome of heauen*, the onely *Chriſtian treaſure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS: *endured the Croſſe, and diſpiſed the ſhame*; that's againe, followed hard, toward the marke: *and is ſet at the right hand of the throne of God*; that's againe, and is now poſſeſſed of *the kingdome of heauen*, the onely *Chriſtian treaſure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Loe yee, loe ye, whither we are now come. So hie that we can goe no hier. Namely, to the right hand of the throne of God,

Math. 20, 10. *Denarius perfectionem ſignificat. Beda quæſt. ſuper Exod. c* 37

([d]) Reu. 1. 8.

[e] Heb. 12. 2.

([f]) Heb. 6. 20.

Which is, *Euerlasting life, Eternall glorie: ioy in the Holy Ghost: the kingdome of Heauen. The prize of the high calling of God in Christ Iesus.* For this rich throne of GOD, is that Iuory throne of *Salomon*, whereof I spake in the beginning: Which is the onely perfect life: the onely high Honour, the onely godly Pleasure: the onely Christian Treasure, *The prize of the high calling of God in Christ Iesus.* This is the, sixt and last degree to perfection.

Now then my deere brethren, let vs here (if it please you) pause a while, and seriously consider how Christ prayed for his chosen, that they might be made perfect in one [g]. That they might bend the whole forces of all their actions and affections to this one thing, namely, to the attaining of perfect blessednes, or (if you had rather so cal it) of blessed perfection. And therefore forgetting that which is behinde, and leauing the doctrine of the beginning of Christ [h], let vs endeuour our selues to that which is before, and be led on forward vnto perfection. Yea let vs follow hard, and runne with patience the race that is set before vs, looking vnto

[g] Ioh. 17. 23.

[h] Heb. 6. 1.

[i] Heb. 12. 1.

to Ieſus, who is our mark, and hath giuen vs an example [k], That euery one of vs might ſay vnto him with good *Dauid*, *I haue applied my heart to fulfill thy ſtatutes* [l], for the eternall recompence of reward; *For the prize of the high calling of God in Chriſt Ieſus.* Tell me (beloued) I beſeech you, if it will be no great trouble to you, as I truſt it will not, tell me, I pray you, wherefore ſaith the ſame *Dauid* [m], ſpeaking to God, *O knit my heart vnto thee, that I may feare thy name*, but only to teach vs, that *But one thing* is the firſt degree to perfection? For whereas wee vſually reade it, O knit my heart vnto thee, that I may feare thy name, the Chaldee Paraphraſt, and S. *Ierome* tranſlate it, O make my heart, but onely one heart, that I may feare thy name. So that a man cannot any way, ſo much as enter into the feare of Gods name, which is the beginning of all perfection, except firſt his heart be made one in it ſelfe, and one in God, that he may principally minde but one thing. Almightie God concerning the Eaſt gate of the Temple ſaith thus, This gate ſhall be ſhut, and ſhall not bee opened, and no man ſhall enter by it, be-

cauſe

[k] Ioh. 13. 15.

[l] Pſa. 119. 112. *Legholam ghechebh.* Heb. Δι ἀνταπόδοσιν Septuagint. *Propter æternam retributionem.* vulgat.

[m] Pſal. 86. 11. *Iached leuaui.* Chald. *Vnicum fac cor meum. Hier.*

cause the Lord God of Israel hath entred by it[n]. Here-through signifying, that although the heart of a Christian, which is the Temple of the Hostly Ghost, may let many things enter into it at other gates, yet it must keepe the East gate, the most illuminat and highest power and part of it, continually shut against al men, yea against all the world, and opened only to one thing, I meane to God, who hath already entred into it, and enlightned it with his spirit. That as at the window of *Noahs* Arke there entred in no mist, no water, nothing else but one thing only, which is light[o]: so at the East gate, no mist of human errors, no water, of worldly cares may enter in, but onely the light of heauen, & a sanctified desire to be fast knit, & perfectly vnited by faith & loue to God. Hence it is, that *Moses* comming to talke with God vpon the mountaine, was commanded to bring no man with him, but to come vp himselfe alone[p]. Nay moreouer, being vpon the mountaine alone, he was couered & compassed about with a thicke cloud, which made him feare the name of the Lord, and hooded him, as I may say, in such sort, that he could

[n] Ezech. 44. 2

[o] Gen. 6. 16. *Fenestra dicitur Zohar, qui non aliud quam meridianam lucem recipit. Et* Esay 54 12. *Shemoshah, quia solum solem intromittit.*

[p] Exod. 24. 18

could see nothing but one thing, which was God. And therfore the Psalm saith, O make my heart like *Moses* heart when he was vpon the mountaine. O make my heart like the window of *Noahs* Ark, and the East gate of the Temple: O make my heart but onely one heart, one in it selfe, and one in thee: O knit my heart vnto thee, that I may feare thy name. Tell me, wherefore saith Christ [q], speaking to his Spouse, Thy nose is like the tower of Lebanon, but onely to teach vs, that I *forget that which behinde*, is the second degree to perfection? For seeing Christ is now risen againe, and ascended vp into heauen, which is the high tower of *Lebanon*, therefore we which are the Saints of God, must not bee like the Idols of the heathen, which haue noses and smel not; but we must haue noses like the Tower of Lebanon *, which forgeting all earthly things, and leauing them behinde, must smell and seeke those things which are aboue. God appoynted *Gedeon* to dismisse all those of his army, which bowed down their knees to drinke, and to retaine onely those which lapped water out of their hands, as a dogge lappeth [r].

Because

[q] Cant. 7. 4.

* *Si verborum faciem consideremus, quid poterit magis dici ridiculum? Ergo spiritualem requirunt intelligentiam. Titelmanus in hunc locum.*

[r] Iudg. 7. 5.

Becauſe he which drinketh vpō his knees like an Oxe, cannot poſſibly go forward while he drinketh. But hee which with ſome of the Polonians (f), or with that dogge *Diogenes*, lappeth water out of his hands, may neuertheleſſe go forward while hee lappeth, as an Egyptian dogge doth, while hee lappeth the water of Nilus (t). And like as a luſty hound of a good kind, ordereth his going ſo well (u) that though hee haue run ouer very many fields, and through a thouſand thickets already, yet he neuer remembreth any labour which is behind, but *forgetteth* it: and if he chance to lap water in ſome brook by the way (x) yet euen while he lappeth he lifteth vp his head, and ſtill goeth on, and plyeth him forward to his game; ſo muſt wedo in this purſuit of perfection. Seeing Chriſt hath now ſprinkled all the way between heauen & earth with his bloud, & ſo hath made it a freſh and a liuing way (y), therefore wee which haue noſes, like the tower of Lebanon, muſt as bloud-hounds trace him by the foote, and run after him in the ſmell of his ointments (z), and hunt hotly vpon this freſh and liuing way, with a freſh & liuely

(f) Τῶν Σαρματῶν τὰ μὲν ὄξη προσαγορευόμενοι ὕδωρ ταῖς χερσὶ πίνουσι. *Clem. Alexan. Stro. lib. 1. pag. 110.*

(t) *Aegyptij canes è Nilo nunquam niſi currentes lambitant. Solinus Polyhiſt. c. 20.*

(u) Pro. 38. 31.

(x) Pſa. 110. *De torrente in via bibet.*

(y) Heb. 10. 20. ὁδὸν πρόσφατον καὶ ζῶσαν

(z) Cant. 1. 4. Σπεῦσον ὀπίσω σου δρόμῳ· εἰς ὀσμὴν τῶν μύρων σου δράμωμεν Septuagint.

liuely faith, and though wee haue gone very far, & done a thousand good deeds already, yet wee must alwaies *forget* that which is behind, till wee haue gotten, if not the childrens bread, yet at the leastwise some little crum of mercy, that fals from our Masters Table, some little drop of bloud, that fals from our Lords Side, which shall I assure you bee sufficient to make vs perfect men in Christ. Tell me, wherefore was the Altar of Perfume set within the Sanctuary[a], but only to teach vs, that *and endeuour my selfe to that which is before*, is the third degree to perfection? For euen as that Altar of persume was placed, not in any common roome, nor in any od corner of the tabernacle, but in the Sanctuary it selfe, somewhat beyond the vaile, close to the golden censer(b), very neere the mercy-seat: so a Christian heart which is a spirituall altar of perfume, and of a sweet sauour to God(c) must daily *endeuour* it selfe to that which is before, and still more and more aspire to heauenly things(d), & alwaies neerer and neerer approach vnto the throne of grace, and continually hier and hier aduance it self to him that is the higheſt

[a] Exod. 36. 6.

(b) Heb. 9. 4.

(c) 2. Cor. 2. 15

(d) *Beda de tabernaculo. l. 3. ca. 11.*

highest and holiest of all. Tell me wherefore did the Israelits, when they had pitched in Mithkah, remoue their tents from thence, and pitch in Cashmonah [e], but onely to teach vs, that *And follow hard* is the fourth degree to perfection? For euen as they, as soone as they had pitched in Mithkah, which signifies sweetnes, by and by remoued their tents from thence, and pitched in Cashmonah, which signifies swiftnesse: so we must ioine Mithkah and Cashmonah, sweetnesse & swiftnesse both together [f] and as soone as we haue pitched in Mithkah, as soone as we haue tasted and seene how sweet the Lord is, presently we must remoue our tents from thence, and pitch in Cashmonah, presently wee must follow hard, and runne not only sweetly, but also swiftly in this way of peace, which leadeth vnto life. Tell me wherefore saith Christ againe [g], speaking of the praise of his spouse, Thy plants are as an orchard of pomegranats, but onely to teach vs, that *toward the marke* is the fifth degree to perfection? For a Pomegranat hath many graines within him in his case, and a little round circle or a crowne without him vpon his head.

[e] Num. 33. 29.

[f] *Hieron. Epist. ad Fabiolam, Mansione 26.*

[g] Cant 4. 13.

head. Now theſe graines being ſweet in taſt, and red in colour, are orderly ſet one by another, and point vp, or as it were, look vp altogether to the crowne. To intimate thus much, that wee which are plants of the Church, as an Orchard of Pomegranates, muſt grow and goe on ſtill toward the mark, not only when we enioy the ſweet taſte of pleaſant proſperity, but alſo when we beare the red colour of bloudy perſecution (h): and conſenting in a kinde of conformity and perfect peace & vnity one with another, we muſt point vp all together with the finger of faith to Chriſt, & looke vp continually with the eie of loue to our head, who by being firſt croſſed, is now come to be crowned with honor & glory. In the arke of the couenant there was the golden pot that had Manna, and *Aarons* rod that had budded, and the Tables of the teſtament, and the propitiatorie or couering, and a crowne of gold round about it[i]. O how notably and maruellouſly do theſe things ſort and agree together! the Pomegranate and the Arke: the ſweete taſte, and the pot of Manna: the red colour, and the rod of *Aaron*: the order of

(h) *Meminit malogranatorũ quòd rubore granatrrum oblectent, & ſuauitate grata ſint. Quod ad colorem, ad ardentem eccleſiæ charitatem referri poteſt. Mercerus. Mala punica ſanguineo rubent colore, ſcilicet Martyres. Halgrinus in cant. l. 7. Idem Beda, & Haimo habent in com. in hunc locum.*

[i] Heb. 9. 4. Exod. 25. 11.

of the graines, & the tables of the teſtament: the head of the pomegranate, and the couering of the Ark, the crown vpon that head, and the crown about this couering. To inſinuate thus much, that we which are like an orchard of Pomegranates, muſt alſo bee like the Arke of the couenant, being builded and reared vp ſtil toward the *mark*, not onely when our Lord feedeth vs with the ſweete Manna of his mercy, but alſo when he afflicteth vs with the ſharp rod of his correction: & alwaies keeping the tables of the teſtament, which are the commandements of perfect loue to God and to our neighbour(k), that by faith in Chriſt, who is the couering & the propitiation for our ſins, we may obtaine the golden crowne of life. K. *Darius* vpon a time by chance opening a great pomegranate, and being demanded of what he wold wiſh to haue as many as there were graines in that pomegranat? anſwered in one word, of *Zopyruſſes* (a). Now *Zopyrus* was a right noble and a valiant knight, who ſeeing the King his Maiſter could hardly ſurprize Babylon, where the traiterous Aſſyrians were enttrenched, bethought himſelfe

(k) *Gnullemaiye malion peccudhaia hakerim. monin.* Targum *Iuuenes tui pleni præceptis ſicut malogranata. Montanus.*

(a) Ῥόαι μικραὶ ὀλίγαι, πυθμένου πίνες τι καὶ ἔχειν δοκοῦσι τοσοῦτον ὅσον ἐστὶ τῷ κοκκῳ τὸ πλῆθος εἶπε Ζωπυρος. *Plut. initio Apoth. Regum.*

himself of a wonderfull strange practise. He went home to his owne house, & caused his seruants to rent his whole body all ouer with scorging him, and to cut off his nose, his lips, and his eares (b). Then straightwaies running to Babylon, hee made the Assyrians beleeue that *Darius* had misvsed him in this sort, because hee had spoken in their behalfe, counselling him to breake vp his siege, & to remoue his army from assaulting their cittie They hearing this tale, & the rather thinking it bee true, because they saw him so shamfully disfigured in his body, were perswaded to make him their chiefe captaine. By which means he bettaied them all, and surrendred both them and their city into his masters hands. O most faithfull louing subiect! O most worthy and courageous heart! One Pomgranate full of such graines, yea euen one graine full of such valour and vertue, is sufficient for a whole country, either to recouer it if it be lost, or to keepe it that it bee not lost. O that I could tell where to find such a man! O that I could tell where to see but one such amongst vs all! I would, I assure you, honor the very ground he goes

(b) *Domi se verberibus lacerari toto corpore iubet, nasum & labia, & aures sibi præcidi. Iustin. lib. 1. in fine.*

vpon,& kiſſe euen the ſhadow of his feet. Well (beloued) I pray God,I pray God with all my hart,that her ſacred maieſty, whom the *Lord* for his glory ſake,alwaies ſhield and defend, that her ſacred maieſty I ſay may find very many,yea may ſee vs all as true to God, to her, and to our countrey, as *Zopyrus* was to his Prince. That if any time of tryall ſhould come, we may haue ſo much good will & holy manhood in vs,as to put our ſelues vpon the pikes,and ieopard a ioynt, yea venture the martyring and mangling of our whole body,& euen the loſing our liues, rather then either forraigne enemies, or home-bred rebels ſhould haue their wils of vs: knowing that our life is fraile and mortal,& we may die euery moment;but for a man to doe ſome notable peece of ſeruice before hee die, and to ſheath his ſword in the ſides of his enemies,& to kil if it be but one that is a ſworne rebell, to his God,to his prince,& to his countrey: this indeed is a moſt honourable, and moſt glorious thing: this is it which ſhal be chronicled,and regiſtred,and remembred, yea and rewarded for euer. But to returne to the marke againe. We which

are

are plants of the Church like an orchard of Pomegranates,& like the Arke of the couenant muſt loue, not onely the head of the Pomegranate, and the couering of the arke;but alſo the order of the grains, & the tables of the teſtament: not onely the ſweet taſt,and the pot of Manna;but alſo the red colour,& the *rod* of *Aaron*. It is a miracle, and would amaze any man to conſider, how zealous the Chriſtians were in the Primitiue church, how vnſatiably they thirſted after the crowne of martyrdome; what roddes with *Zopyrus*? what rackings? what wilde beaſts? what broilings they endured? How in a manner,if I durſt ſay ſo, they ſuffered almoſt as horrible tormens when they died for Chriſt,as Chriſt did whē he died for thē. Well,well,ſo great,and ſo abſolute,& ſo excellent, & ſo admirable perfection, is not now required at our hands. Yet this by yourgood leaue &'fauor I wil be bold to ſay,that we can neuer be perfect Chriſtians indeed, and run toward the marke aright, except at the leaſt wiſe wee haue that in reſolution, which they did put in execution. Except, if need require (d), wee that are faithfull, can finde in our (d) 1.Pet.1.6.

hearts to do that, and to ſuffer that, for hatred of the ſpirituall Babylon, and for loue of our heauenly Lord, which *Zopyrus* an infidell did & ſuffered, for hatred of the earthly Babylon, and for loue of a mortall king. Except wee can be content not onely to bee white lillies, by liuing purely and patiently in thoſe afflictions and croſſes whereof our miſerable life is full, which is in ſome ſort a kind of martyrdome (e); but alſo to bee red roſes, by dying conſtantly and ioyfully for the truth, if the good pleaſure of God ſhould ſo appoint it (*) and by making our garments red in the bloud of grapes (f), which is the moſt perfect martyrdom, and commeth neereſt of all to the *Marke* (g), that ſo Chriſt may rightly ſay to his Church heere amongſt vs: Thy plants are as an orchard of Pomegranats. Tell me wherfore ſaith *Dauid* againe, ſpeaking of the oath of God (h), Hee appointed the ſame vnto *Iacob* for a law, and vnto *Iſrael* for an euerlaſting teſtament, but onely to teach vs, that *for the prize of the high calling of God in Chriſt Ieſus*, is the ſixt and laſt degree to perfection? For *Iacob* and *Iſrael* are two ſeuerall names, & yet they ſigni-

(e) *Eſt quędam ſanguinis effuſio, affliction.* Bernard. *Non putemus effuſionem ſanguinis tantum eſſe Martyrium.* *Semper martyrium eſt Cęſarius Arelatenſis. hom. 21. Sine ferro Martyres eſſe poſſumus, ſi patientiam in animo veraciter conſeruemus.* Gregor. *Omnis piorum vita teſtimonium reddit Deo.* Cypr. *de dupl. martyrio, initio. vide locum.*

(*) 1. Pet. 3. 17.

f Gen. 49. 11.

(g) *Duplex eſt ſpecies Martyrij vna quando quis pro Chriſto occiditur: alia quando caro pro deo maceratur. Primo dabitur.*

signifie but one singular man. Neuertheless in a diuers respect; because *Iacob* is he that supplanteth, or wrastleth, *Israel* is he that seeth or beholdeth God (i). Now *Iacob* supplanting, or wrastling is a subiect or seruant: *Israel* seeing, or beholding God, is a friend, or a sonne. This is confirmed by *Baruch*, saying, GOD *hath found out the way of knowledge, and hath giuen it vnto Iacob his seruant, and vnto Israel his beloued.* So that *Iacob* is onely a faithfull seruant: but *Israel* is a beloued son. Therfore there is appointed vnto *Iacob* a law: but vnto *Israel* an euerlasting testament. Seing a *law* (l), or a *statute* (m), or a *decree* (n), or a *precept* (o), properly belongs to *Iacob*, as subiect or a seruant; but a *testament* (p), or a *couenant* (q), or an *agreement* (r), or an *accord* (l), properly belongs to *Israel*, a friend or a son. For as long as *Iacob* wrastleth with many great imperfections & spiritual aduersaries of this life, he must as a faithfull subiect or seruant of God, keepe the law of wrastling appointed vnto him: to wit, that he minde but one thing: and *Forget that which is behinde, and endeuour himselfe to that which is before*; and follow hard;

c *orona de rosis, ecundo de liliis. Hier. Erat ante ecclesia operibus fratrum candida: nunc ficta est in Martyrum cruore purpurea. Cypr. l. 2. Epist. 6. pag. 44.*

h Psa. 105. 10.

(i) Τὸν Ιακωβ μετονομάζεσθαι συμβέβηκεν εἰς τὸν Ισραηλ ἰόντα σκοπόν. Διὰ τί; Ὁ μὲν γὰρ Ιακωβ πτερνιστὴς· ὁ δὲ Ισραηλ ὁρατὴς τοῦ θεοῦ καλεῖται. *Philo, περὶ τοῦ μετονομαζομένου initio.*

k Baruch. 3. 36.

(l) *Lex* Vulg.

(m) *Knab.* He.

(n) *Ghezerah* Caldaic.

(o) Πρόσταγμα Septuagint.

(p) Διαθήκη Septuagint.

(q) *Berith.* He.

(r) *Keiam.* Ca.

(ſſ) *Pactum* Vulgata.

t 2. Tim. 2. 5.

μ Heb. 13. 20.

hard toward the marke: but when Iſrael hath once ouercome all his worldly and ghoſtly enemies, and is become a perfect man in Chriſt, and ſeeth the Lord in the life to come; then he ſhall, as a beloued friend, or childe of God, poſſeſſe that inheritance which the father hath by his euerlaſting teſtament written with the bloud of Ieſus Chriſt[u], appointed vnto him, to wit, *euerlaſting life, eternall glory, ioy in the holy Ghoſt, the kingdome of heauen. The Prize of the high calling of God in Chriſt Ieſus.* O happy, happy man art thou, and thrice happy man art thou, who whoſoeuer thou art, which with *Iacob* doeſt wreſtle and keepe the law as a faithfull ſeruant, for no other end but onely this, that with Iſrael thou mayeſt ſee and enioy the euerlaſting teſtament, as a beloued ſonne. For when we ſhall ſee God, we ſhall ſee; and what ſhall we ſee? That which no mortall eye hath ſeene, that wee ſhall ſee. Wee ſhall ſee our owne ſelues ſitting and ſhining at the right hand of the throne of maieſty. We ſhall ſee all our deare friends which wee haue not ſeen this many a day, embracing vs, and welcomming vs into Chriſts kingdome.

dome. Wee ſhall ſee all the noble army of Martyrs, of Apoſtles, of Prophets, of Patriarks, ſhouting day & night, & ſinging out the praiſes of the Lord. We ſhall ſee all the inuincible hoaſt of Angels, of Archangels, of Principalities, of Dominations, reuerently attending vpon the King of glory. We ſhal ſee the King himſelfe Chriſt Ieſus, diſparkling & diſplaying thoſe beames of beauty, which are the heauens wonder, and all the Angels bliſſe. If there were now amongſt vs one as faire as euer *Abſolom* was, who would not bee glad to behold him? But ſuppoſe ſome one were ten times as faire as *Abſolom*, how then would men looke and gaze vpon him? I, but if another were a hundred times as faire as *Abſolom*, what a matter of admiration wold that make? Put the caſe then ſome one ſhould now ſtep forth, and ſhew himſelfe a thouſand times fairer then euer *Abſolom* was, what wondring, what maruelling would there bee amongſt vs? how would our eyes be dazled, how would our very mindes bee amazed at this ſight! Well, all this is but a counterfeit, but a ſhadow, in reſpect of the bright blazing beauty of our ſpiri-

tuallſpouſe. For Chriſt Ieſus is ten times fairer, yea a hundred times fairer, yea a thouſand times fairer, yea ten hundred thouſand times fairer then all the children of men. So that if the whole beauty not only of all men, but euen of all this inferior globe, were put together in one, yet it would not be any way comparable not onely to Chriſts glory, but not ſo much as to the leaſt glorified body in heauē. And yet al this is but the outſide of heauen: al this we ſhal ſee with our bodily eye. The inſide and the inſight is much more glorious. For the leaſt glorified body ſeeing innumerable Saints & Angels more highly exalted then he is, hath his ioy doubled and trebled, and beyond all meaſure multiplied, when he conſidereth that he is loued vnſpeakably more by all of them, yea by euery one of thē, than he cā be by himſelf. And therfore again ſeeing himſelfe ſo deere vnto thē, he for his part likewiſe as a hot burning cole is ſet on fire and inflamed with loue, and the more he ſeeth any other excell him in glory, the more doth hee reioyce, and is gladder of his glory then his owne. But now when he lifteth vp his eyes to the glo-

glorious Trinitie, and seeth how the Father, the Sonne, and the Holy Ghost doe eternally and perfectly loue and like and enioy one onother in surpassing sweetnesse and content, then all his affections are swallowed vp in loue, al his spirits are rauisht in delight, al his desires are imparadized in pleasure. Insomuch, as if on the one side were laid the loue of Christ as he is man, and of all the Saints & Angels among themselues, and on the other side, the loue which the least glorified body in heauen beholding the blessed Trinity, breatheth out to God, this loue would without all comparison excell & exceed that as far as light doth darknes, or as heauen doth the earth. Wherefore for man to see God, for *Iacob* to be called *Israel*; for him that hath beene a seruant to become a sonne; for him that hath kept the law, to inioy the testament, is the highest degree to perfection, yea it is the very perfection of perfection it selfe. The onely *perfect life*, the onely high *honour*: the onely godly *pleasure*; the onely Christian *treasure*. *The prize of the high calling of God in* CHRISTIESVS. Seing then blessed brethren, seeing we fight not as they

(a) 1.Cor.9. 26. they that beate the aire (a), but our reward is so great, so exceeding great in heauen (b), therefore as *Iacob* wrestled all the night long, and neuer gaue ouer till about the breaking of the day, he was called *Israel* (*): so let vs wrestle all the night long of this life (c), and neuer giue ouer till the day breake, and the shadowes flie away (d) and we come to the maruellous light and sight of God. And like as the same *Iacob* said to the Angell, I will not let thee go, except thou blesse me (e): euen so let euery true Israelite say to Christ, I tooke hold of him, and left him not (f). O Lord Iesus, who would leaue thee? or who would let thee go? Or rather who would not hold thee fast? which strengthenest him that holdeth thee fast, and makest him persеuere that is strengthened; and crownest him that persеuereth, and makest him perfect that is crowned. Therefore I will hold thee fast, & wil not let thee go, except thou blesse me, that is, indeed I will neuer let thee goe, because thou dost neuer blesse but only those that alwaies hold thee fast. Hold fast then, and stand fast, good beloued, once againe I say, Hold fast that which you haue, that

(b) Mat.5.12.

* Gen.32.24.

(c) Mat.13.35.

(d) Cant.4.6.

(e) Gen.32.26

(f) Cant.3.4.

no man take your crowne from you (g) Stand faſt in that liberty whereby Chriſt hath made you free, and be not any more entangled with the yoke of bondage (h). But ſo run, ſo run, as yee may attaine (i). As yee may attaine? How [k] is that? Mary faithfully, patiently, conſtantly vnto the end. A ſhame it would be, & a vile ſhame for vs, if it ſhould be ſaid of vs, not, *you do runne well*, but, *you did runne well* [l]. Fie vpon it. Hauing been hitherto brought vp in skarlet, ſhall wee now imbrace the dung [m]? Shall wee bee like thoſe antikes or monſters, which are ha'fe men and halfe beaſts (n)? Shall we be like *Nabuchadnezzars* image, which had a head of gold and feete of clay (o)? Shall wee begin in the Spirit, and end in the fleſh (p)? God forbid. God for his mercy ſake keepe vs from ſuch fearefull falling from him. Nay rather let vs remember, that *Ioſeph* ſignifieth encreaſing, and *Arimathea* ſignfieth getting the reward (q). To teach vs, that if we would be like to *Ioſeph* of *Arimathea*, wee muſt alwaies increaſe and goe on till wee get the reward. The other *Ioſeph* alſo had a coate reaching downe to his feete (r): to teach vs

(g) Reu.3.11.
(h) Gal.5.2.
(i) 1.Cor.9 24.
(k) Πῶς καταλάβω, τοῦτ' ἔστι πάντως· διὰ γὰρ καλαφρὸν τρέχειν με χρὴ καὶ ἐξελθεῖν μὲν τοῦ ζῆν τὸ στάδιον. *Nilus in Parænesi circa med.*
(l) Gal.5.7.
(m) Lam.4.5.
(n) Βυκιφάλους τινὰς ἢ ἱππανθρώπους, ἢ ἀγκυροπόδας, ἢ ἄλλο τι πιθανὸν τῶν ἐξ ἀτοπίας συμπεπλεγμένων, *Nyſſenus l. περὶ τελειότητος Illa actio Chimæra eſt quæ initium habet a ratione, finem a ſenſualitate. Cum igitur ſic agitur, humano capiti ceruicem pictor deponit equinam Innocen. de Eleemo. c.6.*

vs that we must not haue scarlet about our head, and dung about our feete, not gold about our head, and clay about our feete, but that when we put on the Lord Iesus, we must put on such a scarlet robe of righteousnesse, such a golden garment of grace, such a vesture of a godly & vertuous life, such a coate of holy and heauenly conuersation, as may reach to the feet, as may continue to the end: considering our Sauiour hath said, he that perseuereth vnto the end, shal be saued. And againe, be faithfull vnto death, and I will giue thee the crowne of life. This crown of life is promised to al those which make a good beginning, but performed onely to those which make a good ending (i). And they which run in a race, run all, yet one onely, that is, he which holdeth out to the end, receiueth the prize (t). And none are saued, but such as are marked in their fore-heads with the letter *Tau*, which is the note of perseuerance, and perfection u. And if we would be conformable to the crosse of Christ, the liuely picture of all perfection, we must be like vnto it, not only in the depth of faith, and in the height of hope, and in the bredth of

Operare igitur perseueranter ne (vt Horatius ait) Desinat in piscem mulier formosa superne. Nebrissensis. Hom. 2. in fine.

• Dan. 3. 33.

(p) Gal. 2. 3.

(q) Ιωσὴφ δοκιμασθεὶς ἐστεφανώθη. Ἀεικὲς δὲ τοῖς ἐσχάτοις ἐπαινεῖν. Πῶς γὰρ οὐ νικήσαι μέλλει τὸν Ἰωσὴφ μιμούμενος, ὃς ἐκ προοιμίων τοῦ βίου τὰς ἀρετὰς, καὶ διεγείρας ἐκεῖνον τοὺς ὄντας ἐζηλώσεν. *Theoph. in c. 15. Mar.*

(r) *Aquila interpretatus est,* ἀστραγάλιον, *id est tunicam talarem: Hier. in Quæst. Heb. in Genesin. Ioseph. tyrum ecclesiæ prætendens, vestis suę habitu perse-*

of charity, but also in the length of perseuerance(x): because all the depth, height, and bredth of the crosse, is nothing without the length: and so all the faith, hope, and charity of a Christian, is to no purpose, without continuance in them euen vnto the end. Wherefore (my good brethren) yet once againe I will say, and then I wil say no more. Let vs draw neere vnto God with a true heart in assurance of *faith* (y): and let vs keep the profession of our *hope* without wauering(z): and let vs consider one another to prouoke vnto *charity* & to good works(a): and so much the more, because we see the *breaking of the day* draweth neer(b), & the kingdom of heauen is at hand. There is a Greeke word signifying the end of a race, which is deriued of another Greek word signifying to spur or prick on forward(c): which proueth, that as they which runne their horses for a wager, spur hardest at the races end(d): so seeing our saluation is neerer now then euer it was(e), therefore we must run faster now then euer we did(f), especially because the very horse and mule and diuers other brute beasts which haue no vnderstanding, thoughthey haue beene

uerentiam certaminis habere nos admonet, cuius longitudo vsque ad talos eius peruenit. Tanquam diceretur, Antequam iter perficias, noli inuita lacescere. Ausberius in cap. 2. Apocal.

(f) *Non campo capitur, sed fine corona. Pro Sapientia in exitu canitur Quia laudari penitus anteactę vitę prudentia non meretur, nisi bene fine claudatur. Saluia. ad eccl. li. 4.*

(e) 1. Cor. 9. 24

u Eze. 9. 6.

x Eph. 3. 18.

(y) Heb. 10. 22

(z) Vers. 23.

(a) Vers. 24.

(b) Vers. 25.

beene neuer ſo much wearied and tired before, yet when they come neere home, they will mend their pace g. And therefore the more to blame ſhould we be, if hauing trauelled thus farre already in the way to perfection, and being come by this time almoſt to our iournies end, we ſhould now go no further, when indeed we ought if it be poſſible, to runne much faſter to our euerlaſting home in heauen. O beloued, all the Saints in heauen think long, yea they think of vs, and they long for vs (h), and they earneſtly deſire to be perfected with vs, becauſe they certainly know they cannot be perfected without vs i. The holy Angels alſo as they bluſh, and hold downe their heads when they ſee vs ſtumble, or trip neuer ſo little: ſo on the other ſide they ſhout and clap their hands when they ſee vs runne cheerefully in a good courſe, and come away apace to perfection. Laſtly, Chriſt himſelfe doth ſtand waiting for vs, and beckoning to vs, and hartning vs on all the way, being ready to receiue vs, and to embrace vs in the armes of his louing mercy, as ſoone as euer we come to the end of our race. For euen as a royal king, when

(c) Νῦστα ὁ καμπτὴρ, ἀπὸ τῆς ἀηδονίας καὶ ἀυτοῦ, νωθεῖ, τὸν ἐπποῦς. Hesych. verbo Νυστα, ✻ Idem habet Pollux l. 3. c. 30. & Theodoret. de Prouid. l. 9. circa initium, vbi hunc textum recitat.

(d) ὁ τρέχων ὀυ μόνον ὀυδὲν ὑφαιρεῖται τῆς πίστεως ἀλλα καὶ τότε μᾶλλον ἐπιτείνει τὸν δρόμον Chryſoſt.

(e) Rom. 13. 11.

(f) Εἰδύλλιον ἐδέκμον ποὸς τοῦτο ἐδεῖ με ἀνεῖναι, καὶ μᾶλλον ἐπιτείνειν Laert. in Dio.

g Pecoribus fatigatis quoque velocior domum gradus eſt Seneca de tranquil. vit. lib. 1. cap. 1.

when one of his nobles returnes home, which hath in a forraine country by chiualrie, or feates of Armes, or other like excellent parts, atchieued great renowne to his realme, presently sendeth for him to the court, and in open audience gineth him words of grace, and aduanceth him to high preferments & honors; so Christ our most magnificent King, immediatly vpon our arriuall into heauen, out of the forraine country of this world, wil reach forth vnto vs his holy hand, conducting vs to the eternall tabernacles of rest: and as for all the prayers that we haue made, all the teares that wee haue shed, all the almes that wee haue giuen, all the other exercises of a Christian life that we haue performed, though neuer so secretly in this pursuit of perfection, hee will openly reward them, and most gloriously crowne them; when as all the host of Angels shall triumph for our coronation, and the blessed Saints shall thinke themselues more perfect for our perfection, and all the Court of heauen shall applaud our praises, and God himselfe shal say *Amen* to our felicities. Which that it may so happily come to passe, and that euery

(h) *Ergo quia omnis cœlestis curia expectat nos, & desiderat, desideremus eam quanto possumus desiderio. Vide quæso Bernar. medit. cap. 6.*

[1] Heb. 11. 40.

euery one of vs, which now with *Iacob* wreſtleth vnto the breaking of the day, and conſtantly keepeth the law appointed vnto him, may in the end with Iſrael ſee God, and haue the full fruition of his glory, and enioy the euerlaſting teſtament, which is *the prize of the high calling of God in Chriſt Ieſus*, grant wee beſeech thee: O deare Lord, grant it to vs I ſay, not for our owne deſerts or merits; but for the tender mercies of the ſame, our ſweete Sauiour Chriſt Ieſus, to whom with the Father, and the holy Ghoſt, be all honour and glory, power and praiſe, dignitie and dominion, now and euermore, *Amen.*

FINIS.